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Caste as an educational problem.

By

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CASTE AS AN EDUCATIONAL PROBLEM.

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Chapter I.

INTRODUCTION

"Since verbal science has no final end,
Since life is short, and obstacles impend,
Let central facts be picked and firmly fixed,
As swans extract the milk with water mixed."
(Translation from Sanskrit)

Under various titles the subject of caste has been discussed in many a book, essay, article and newspaper column. Much has been written giving the reader one idea or another regarding the castes that were established and sustained by the Indo-Aryan people. Most of the information regarding this social organization program of the Indo-Aryans, that is made available to the public, whether in India or outside, through writings and speeches, is almost invariably based on a biased viewpoint, and is, therefore, so formulated as to support some narrow, subjective purpose. The attempt is rarely ever made to present a scholarly, unprejudiced analysis and exposition of the caste system, which in one form or another, has always been a basic feature of all human institutions. After all the various shortcomings that one can easily find in the history of the human race, history must still be the source of experiences upon which we can build for the future.

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The investigations into the failures of the old institutions have a certain value. They present a series of warnings and injunctions. These are necessary in the infancy of a civilization when the government or the state has to raise "Beware" signs everywhere in order to drive good conduct home to the people at large by way of reprimands and punishments. But today, it is claimed that the the state of civilization in which we are living, does not believe in any such "Beware" signs We have gradually been doing away with negations. Today, we endorse positive measures in the education of the public mind, instead of prohibitive ones that have characterised the past. In fact we believe in making the people "Aware" of their rights and responsibilities through self realization and understanding, rather than holding before them the "Beware" signs that inspire fear and its consequences in the form of slavish reactions.

It is well to know the content of a thing and then speak about it. Vision is required to criticise or commend anything, said the Greek philosopher. This method has not bee followed in the study of the problem of the caste system. Superficial examinations by way of noting the existing state of the caste

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system or drawing parallels between the social organizations of the Greeks and Romans, have often been made. Indians have a vast literature in the Sanskrit language. Some of it dates back to 1500 B. C. There is much in that ancient literature that commands respect and admiration even to this day. This literature was produced, some of it to propose plans for social organization, and some to justify, preach and establish those plans. A careful study of such a literature will reveal the content of the caste system and furnish internal evidence and explanations. This will be speaking through the words of the people who were responsible for establishing such a social organization and not merely expressing our present day ideas in terms of the institutions of our time.

European Attitude.

The Hindu caste system is a great mystery and is a hard problem for a foreigner to understand even if he reads volumes upon volumes on the subject. Living in India for a long time, he finds it difficult to understand what caste is. He thinks the Hindus are a very strange people and possessed of some very peculiar constitution of mind which no foreigner can pretend to understand. Some cleverly presumptuous men think that the unscrupulous priesthood have led their

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countrymen into this snare of folly to maintain their own supremacy.

Whatever be the case the caste system is always regarded as an interesting institution. It is natural that no other feeling than that of amusement should occur to the English mind! English writers and speakers can afford to laugh at the defects and contradictions of such an antiquated and complicated institution. The greater the folly in the institutions of the strangers, the greater is the enjoyment felt. Many an Englishman has composed a nice little table talk with Caste as his topic. The American missionary finds the subject very useful to stimulate the charitable emotions of his countrymen, and thus induces them to subscribe money to save the souls of two hundred millions of people from heathenism. His method of saving souls is in keeping with the times. He buys converts to Christianity. It might well be called a commercial religion or a religious commercialism.

Other Western writers who discuss the caste system, do not necessarily do so to bring the folly to the attention fo their countrymen for the purpose of ridicule. There are among these foreigners, some who look on this question with philosophic interest, but it is very little different from the interest

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felt by an anatomist when he dissects an organism.

Moreover, these European scholars who study this question concentrate their attention on understanding the present. Some of them formulate the origin of castes in terms of the evolution of their own society. That is why they never come to any understanding with an educated and thoughtful Hindu. Nor have they ever been able to propose any workable or acceptable modifications of this much criticised system.

But the natives of India would have to think of castes with quite a different feeling. They cannot afford to enjoy the absurdities. To them it is serious since it is a life problem for them. An outsider would look at the Hindu society without any feeling as an anatomist would examine a dead body. But a Hindu cannot remain unmoved. The more he thinks about the caste system, historically, traditionally and sociologically and compares it with its condition and form of today, the better he realizes his burden of responsibility. He may dislike to see the weaknesses of his social organization, but in view of the gradual enchroachment of foreign commercial elements that are attempting to destroy caste without any better substitutes, such a dislike should not be entertained.

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The bliss of ignorance may be very pleasing but the price to be paid for it hardly justifies the cost. We must study the problem with the aim of finding out its best aspects and eliminate the shortcomings where they have crept in.

Castes of India as a world problem.

Caste was for a long time exclusively a problem that concerned the inhabitants of India. It is no longer so. With the increase of communication due to progress in our age, the several groups of human beings are constantly being brought in touch with one another. The social relations of the human family are widening every day. If the problem of Hindu castes is not sanely and carefully solved by the educators, the present chaotic complexity into which the original simple divisions of society have unfortunately culminated, will be a grave obstacle in the path of the gradual unification of the human race. One fifth of the human family is entangled by the caste system, and there is no other single obstacle of equal magnitude that can threaten the desirable unity of interest and mutual understanding of the peoples of the world, if ever it is possible and ever going to be worked out.

Europeans find this problem of caste, that confronts the Hindus of India, very hard to understand. They have always had enough of their own troubles to attend to; but the people of the United States are in a different

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condition. They have some glaring cases of caste in their population and many subcastes though not legally or religiously defined. The conduct of these American castes is pretty nearly similar in spirit to that of the Indian castes in their mutual relationships. Thoughtful Americans would be able to understand the magnitude of this problem to a considerable degree.

What Americans can Do.

It would be a good thing for this Republic if the scholars, and especially the educators here, would take a scientific attitude toward the situation in India instead of joining with the Europeans in censuring them for an institution which due to many causes has become corrupt and does not function as it was originally designed to function by the Indo-Aryans. Hindus do welcome wholesome, friendly and scientific advice and suggestions to modify their social organization and to set them right. They themselves are keenly conscious of the social disintegration and degeneration that is gradually taking place in the Hindu society. Hindu leaders in all walks of life have found themselves unable to touch this problem of social organization and its badly needed reconstruction. They are confronted with many vital problems of a very serious nature that need immediate attention and action to save the country

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from destruction. Moreover, there is one more internal difficulty in their way. Caste in India is a development of at least three thousand years and all the social manners and customs of the Hindus are so modeled and interrelated as to fit the caste system. The more highly organized a system, the harder it is to change it. The caste system is no exception to this rule. There have been revolts against this system in its modern form, from the very early period when it assumed a rigid and narrow policy. But most of them succeeded only in multiplying the evils.

Principles antagonistic to the system were forced into society by the swords of the Mohammedans, by the bayonets of the Portuguese and by the organized and wealthy missions of the Europeans and Americans of the nineteenth and twentieth centuries, but they all failed to make much of an impression. On the contrary they have created one more caste of Christians who observe the same rules within their newly created community with regard to marriage and other social relationships.

Now therefore, after such attempts of an unsocial and unfriendly character have failed, is the time when sympathetic and scientific study of the

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institution of caste should be made to discover its chief outstanding features with their psychological backgrounds.

Educational Problem.

This is essentially an educational problem. It cannot be solved by politicians or economists. For measures that they would propose to adopt in handling this grave problem would be looked upon with misgiving and suspicion by the natives of India. These two agencies of modern civilization have culminated in creating suspicion and at times genuine hatred among the peoples of the world today. John Mott, the well known American world tourist, who has spent all his life in studying the nations of the world, before, during and after the War, emphatically pointed out in his address to the students of the University of California, recently that the world is seething with bitter distrust, suspicion and often inhuman hatred throughout its length and breadth. "What the world needs is not politics, economic conferences, religious propoganda through missionaries, to eradicate the fundamental wrong from the world, so much as a human education."

Educationally this problem of the caste

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system is of mighty importance, for it has claimed for so many centuries to administer to the same needs and requirements of society to which modern education lays claim. Professor Bolton offers several, broad and narrow definitions of education in his text book. One of those definitions exactly corresponds to the aim laid down in the constitution of the Hindu social organization. Professor Bolton says "Education is not mere training or instruction in some art but it is living actual life. It does not, therefore, begin or end in the school walls. Every institution, law, custom or social approval and disapproval are the several agencies of education; and these when centralized into one make what is called a social system." This is the sphere of modern education and it has been so that of the Hindu caste system. The very existence of the caste system depends upon the proper working of all those agencies which must run so as to uphold this all embracing institution. Thus the sphere and function of the caste system is plain.

Plan of Discussion.

The plan of discussing the topic of this thesis consists of three main divisions:-

1. A brief study of the physical nature of India and an ethnological description of the peoples inhabiting it. Such an acquaintance

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with the geography of the country and the type of the people is an essential prerequisite for any study of this kind.

2. An exposition of the idea of caste and the evolution of the caste system as an organization in terms of the philosophic, religious and classical Sanskrit literature.

Reading into the ancient literature of the idea of caste system has this great significance. Although the Indian people live in terms of their religious laws and creeds and customs, yet in the case of vital issues of their individual or social life they go back to the ancient schools of philosophy and to the classical poets for decision. Vedic and post-Vedic literature has commanded great respect and admiration of all Hindus. Therefore, all the different creeds that arose in India have always shown great care in not violating the teachings of the philosophers and the poets. Only such creeds and deviations from the Hindu social laws have found a hold in the Indian communities. Others such as Buddhism, that did not find an explanation and justification in the wise teachings of the Vedas and the philosophers and poets, could not obtain any permanent following in India.

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Thus if an educator ever works out a program of education for the Indian people, which either supports the caste system in its modified form, or proposes to destroy it completely, will be benefited by this study. The Indian mind can be reasonably approached through the teachings of their own forefathers. All the reformer has to do, is to justify his teachings in terms of the ancient literatures. For that purpose, there are presented the discussions of a few theories of the caste system in the second part of the treatment. These theories are not discussed in terms of our present days notions and beliefs, but are mainly expositions of the ancient Hindu thought.

3. After this much background a psychological exposition of the original castes is given. This is purely objective in nature and shows the universal implications of the castes. This discussion is followed by the Indian educational program as was worked out by the ancient Indo-Aryans, to ensure the proper working and administration of their social organization.

The degeneration of the Hindu castes into the present day chaotic social organization, is discussed with a view to present the existing condition of

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Hindu society. It is out of this chaos that an educator has to work a reconstruction scheme. such a scheme of education, that it may become acceptable and practical, will have to be built upon the several educational suggestions that the discussions here, have to offer. Therefore, such educational suggestions as the problem of caste gives rise to, are put forward. This is done by way of summarising the different discussions in their regular order in order to bring out in a synthetic fashion, "the caste as an educational problem."

There are then, three final aims in view in the discussion of this topic:-

1. To make the literary evidence available to a student of Hindu castes who is interested in the problems of India educationally.

2. To present the present day tendencies of Hindu society and their probable effects.

3. To tie up the old and the new ideas with modern tendencies and efforts of American educators.

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CHAPTER II.

INDIA AND THE INDIAN PEOPLE.

Asia is the biggest and the oldest of the continents. The centers of ancient civilisations are all to be found within the confines of this continent, and those too, are located mainly in central Asia. Except Egypt in Africa, all the consistent and useful information concerning the life and achievements of mankind since the days of its known appearance on the globe, could be had from the investigations and studies of things Asiatic.

Place of India in the Asiatic World:-

In Asia when one wants to make a study of several countries and the several contributory factors of civilization, he is required to stop in considering India longer than at any other place. This is because, more contributions are made by India; Because the source of many of the contributions of other Asiatic countries is found in India; and lastly because all the mentionable contributions that India made toward the building of the human progress as such, have been uniquely durable and permanent in character. To understand anything about India or about any other country it is necessary, in the first place, to get some acquaintance with the geography of the country and the type of the people inhabiting it. Therefore such a word picture is presented in this chapter.

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Geographic picture of India:

India is situated between the latitude 8 and 35N., and longitude 66 and 90 E. On the north it is separated from the elevated tableland of Tibet by the Himalayan mountains; on the west the Suleman range separates it from Afganisthan and Baloochisthan; on the East continuous ranges of mountains and forests separate it from Burmah; while on the South the country projects in the form of an irregular triangle in to the Indian ocean for about one thousend miles Its length from North to South is about nineteen hundred miles and its breadth , where greatest , eighteen hundred miles but the area does not exceed 1,500,000 square miles.

Variety of physical aspects:

'No one who travels through the length and breadth of this vast country, more appropriately called the continent of India, can fail to be struck with the extraordinary variety of its physical aspects. In the North rise magnificent mountain altitudes, bound by snow field and glacier in eternal solitude. At their feet lie smooth wide spaces of depressed river basins; either sandy, dry, and sun scorhhed, or cultivated and water-logged under a steamy moisture-laden atmosphere.

To the South spreads a great central plateau, where indigenous forests still hide the scattered clans of aboriginal tribes; flanked on the West by the broken crags, over looking the Indian ocean, and on the south by gentle, smooth, rounded slopes of green uplands. Some thing at least

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of the throes and convulsions of nature which accompanied the birth of this changeful land is recorded in the physical aspect of the mountains and valleys which traverse it; and a an appeal to the evidence of rocks is answered by the story of its evolution."

India thus rough hewn by the hand of nature, had hardly added the finishing touches to her outlines when her beauty and her promise were recognized by man. For many ages India was not known, even to its early inhabitants, by any single epithet which would embrace all her tribes and races. It was in fact , never a one country but a continent, in the real sense of the term, composed of many contries, inhabited by many tribes and races different from one another in physical and social traits. The first recognizable term for India was Bharatvarsha (the land of the Bharatas,a noble warrior-tribe which came in to India from the North.) It was applied only to the basins of the rivers Indus and Ganges, and only to a part even of them. The Aryan peoples of central Asia pouring through the highlands in to India, impelled southward by the crowd of competing humanity in High Asia, found their progress barred by the Indus, which must have appeared to them to be a vast expanse of waters, even as the sea; and they called it by the ocean name of " Sindhu-nad," a name that still survives in the region bordering its lower reaches.

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The Persians called it Hendu in the Zend language; the Greeks reduced the name to Indos, but they knew the native name Sindhus. Eastern nations equally with the western, knew India as the land of the Indus. The famous Chinese pilgrim, Hiuen Tsiang (629 - 645,A.D.), decides that the rightful appellation is In-tu. Modern Persian,which makes it Hind has been adopted in the title of the Emperor, " Kaisar-i-Hind," thus giving it a far wider application than its original significance, which was limited to a part of the Punjab and the basin of the Ganges.

The Aryan people who entered India from the North did not come in one stock but in several branches. According to some the original home of the Aryan people(who are roughly speaking same as the Caucations) was some where in the Artic region. (" Artic home in the Vedas." by Mr.B.G.Tilak, is a scholarly work on this subject.). From those cold regions these fair skined people migrated downward in their search of habitation and settled in Asia-minor. No authentic history of their life during this time in which they left their Artic home and settled in the Asia-minor is available. But some what connected account is obtainable about the further movements of the Aryans who are supposed to have branched out in to innumerable groups and gone in different directions; some groups even crossing the continent of Asia and entering the Europeon continent . Thus we see today the members of the

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Aryan race spread over Europe and Asia alike.

These Aryans were pastoral people and used to move from place to place with their wives and herds of cattle in search of comfortable habitation and life, in different seasons of the year. The branch that happened to turn toward India does not seem to have very big population; moreover they did not have sufficient number of women among them; these facts are borne out from the study of their subsiquent life in the Indian plains where they came in contact with several other tribes and races of people and stooped to hybridization process.

The members of this branch of the Aryans that came to be known in the recorded history as INDO-ARYANS, during their long and difficult wanderings through the mountainous regions of the countries on the north western borders of India, came across various natural phinomina. Wandering life (which is literally an unsettled life) is as a rule carefree and people leading such a life, not being tied by any property consciousness of a definite nature and left free to enjoy nature and exploit her to the extent of fulfilling their needs and no more, when fortunately by accident come under such conditions of nature as the Indo-Aryans did, become abstract thinkers and conceive out of sheer gratefulness, the greatness and glory of the creator.

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This may not be true of all nomadic tribes of the ancient world; for the climatic, geographical and such other physical conditions have great deal to do with the evolution of the life and thought of the human beings. But when these Indo-Aryans after having gone through a severe fight with the Nature, thus learning many things by way of experience and evolving many of their dorment capacities, physical and mental and gradually developing them by constant exercise, when came up to a place where the Nature seemed to be all merciful and benign, lands furtile beyond description, beautiful and large rivers with abundent of clear, sweet water, lofty skylicking mountains, serving as natural boundaries and mighty walls to protect them from out side invasions and attacks, naturally their merry and spirited dispositions caught the idea of settlement.

The only litrerary work that we have which gives the idea of the life and thought of these early Aryan settlers before their actual occupation of the Gangetic plane is the Rig-Veda. This work consists of ten books. The first few books are regarded as being composed while these people were still out side India. In the main this Rigveda, the first of the four sacred Vedas of the Hindus, gives a clear account of the daily life of these Aryan - people. According to Western scholars the Rig-veda dates

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as back as 1500 B.C. The orthodox Hindu view carries it still farther back in the past.

According to the descriptions found in the Vedas especially in the earlier portions, we know that these wandering Aryans were known as <u>Rushis</u> (Ru,to go). These goers,i.e. migretory Aryans were great explorers. They moved from place to place to find out new parts of the country that were habitable and thus their adventurous life gave them the leadership of the rest of the hoard. This position partly taken and partly accorded them, made them feel the responsibility of their work of leading, counselling and organizing the social life of the people; hence (ऋषयः मंत्र द्रष्टारः ।) i.e., "Rushis are the seers of wisdom," say the scriptures. These Rushis composed prayers and conducted religious ceremonies which they worked out according to their ideas of God -(these were many) for these Aryans were Nature worshipers. All the big manifestations of Nature from which they received the several means and comforts of life naturally appeared to them as the manifestation of the creator and inorder to inspire fear of God and foster devotional attitudes and such other mental disciplines that are ever desirable for making life purposive, steady and systematic, these Rushis started the investigations into the thought of the creation. Their speculations are recorded and have grown into what are known as the Vedas and the subsiquent commentaries and other sacred literature of the Indian people.

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At this period of history, while the speculative work of the Rushi was going on, the rest of the people were busy cutting down forests, cultivating lands, building houses, establishing schools and working out social organization program. As one would expect from the knowledge of history of other peoples, these Aryans did not establish any patriarchal system of social organization but a communal one.

There was no caste system at this period . All who came from out of India lived together as one community. They conquered the black aboriginies but never made slaves out of them. They were driven out into the southern parts of the country and in the mountain fastnesses and were kept out from coming in and disturbing the smooth working of the Aryan society and philosophic contemplations of the Rushis, who as the life became more steady and established became sages (chiefly philosophers, forest-meditators, educators, priests and counselors).

There is no definite proof as to when and how the social organization on the basis of four castes was established but from the reading of the Vedas one gets this idea very redily that, as the Aryans became stable and as their philosophical inquiries developed and as their population increased, the need for some kind of

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social organisation of an administrative nature was strongly felt.

Thus we see the Gangetic plane being made home by the Indo-Aryans. All the region starting from the river Indus upto the river Ganges from West to East came to be called the Aryavarta or the abode of the Aryans. Then the migration due to increasing population again began. There was a dense forest situated between the Northern India and Southern India, known as Dandakaranya. This was supposed to be impenetrable and was a resort of the black aboriginies who were always dangerous to the white Aryan immigrants.

Also it should be noted here that, by this time the Aryans had come in contact with other races especially the Mongolians who also were pouring into India from the Eastern passes. These were Tibetians, Chinese and Burmeses in the main. The Provinces of Asam and Eastern Bengal are full of a population that is mainly of the Mongolian stock. The Aryan community being short of women naturally took wives from among t these various tribes. Of course this was necessary only on the part of those who were of an inferior metal, physically or mentally. They tended to mix with the peoples that were physically and mentally inferior as a race to their own stock. Thus we can notice time and again in the older literature, unwritten laws cropping out distinguishing the pure blooded

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Aryans from those who degraded themselves and agreed to have their personal desires gratified by forming matrimonial relationships with the non-Aryans.

The natural scenery of the central Indian region was a great facination for the Rushis who were always in search of places fitted for their hermitages and philosophic contemplations. A short description of the central Indian region will give some idea of the physical and climatic effect that it had up on the people.

Central India.

" The general lie of the Vindhya region is so nearly horizontal that through out central India there is one prevailing type of scenery. The sharp narrow-backed ridges of the Rajputana border, following the strike of the Aravallis, give place to broader flatterelevations, where the red sand stone strata spread into nearly horizonral layers, with a gentle tilt south wards towards the Vindhya water-parting. The rivers occassionally run deep, with a net work of intricate ravines. Such well marked hills as that which is surmounted by a rock fortress of Gwalior are rare, but they occur with less accentuated features farther south, and with a general tendency to scatter in to isolated groups, leaving wide spaces of flat plane between.

The forest areas are restricted in this part of the country. The climate is for the most part delightful

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in winter and moderate in summer. The elevation of the planes rises to about two thousend feet above the sea-level, and the scenery amid the broken highlands is magnificent."

The Indian continent from the geographical point of view could be devided into three main parts: Northern-India, Central-India, and Southern-India, or Deccan as it is popularly known. Northern India has been described while discussing the occupation of that region by the Aryans. Central India has been described above in the quotation from the Imperial Gazetteer. Now a short description of the southern India will make it easy to understand the peoples of India and the country as a whole.

Southern-India.

South of the Tapti river commences the Deccan, that striking physical feature which shapes the whole continent of India. The great three-cornered upheaval which abutting on the line of the western-Ghats over looking the Bay of Bengal. Fringing this central sloping plateau on either side is a narrow strip of coast land, which comprises the lowlands of Bombay on the west coast and of Madras on the East. These lowlands form the India known to the mediaeval tradition. It was on them that the foreigner pushing forward his commercial interests, first set his foot; and the India known to the west for many centuries was but the

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narrow margin of fertile territory which lay below the feet of the mountains known as the Eastern and Western Ghats.

When the great prehistoric sea of northern Rajputan disappeared, there disappeared with it those climatic influences which once streaked Rajputana with glaciers; but in later years the evidence of land formation has reasserted itself and is even yet in prosess of evolution. Where the sands of Rajputana, shelving gently westward, merge into the flats of the Arabian sea, we find the indefinite space of land and water called the Rann of Cutch, generally defined in modern maps as a gulf of sea, with the island of Cutch standing in its midst and the peninula of Kathiawad separating it from the shallow gulf of Canby.

The western promontory of Kathiawad has yeilded some what tot the oceon, whose waves now beat on steps of the temple at Dwarka; and there are traditions of islands farther south fringing the coast in the days when the slow fleet of Nearchus was piloted from the Indus mouth to Persia, which have altogether disappeared.

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All these regions of India are populated today by races of all colors and kinds. Anthropological investigations have been made by some English scientists which reveal the following important data.

Anthropoligical data in India.

Head- form in India.

Compared with the rest of Asia, India may be described as mainly and area of long headed people, separated by the Himalayas and its offshoots from the Mongolian country, where the broad headed types are more numerous and more pronounced than any where else in the world. At either end of the mountain barrier, bread heads are strongly represented, in Asam and Burmah on the east and Baluchisthan on the west; and the same character occurs in varying degrees in the lower Himalays.

In the Punjab, Rajputana and the united provinces long heads predominate but thet type gradually changes as we travel eastward. In Bihar medium heads prevail on the whole, while in certain of the bengal groups a distinct tendency toward brachycephaly may be observed. This is more distinctly marked in the Kayasthas and reaches its maximum developement in the Bengal Brahamans.

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South of the Vindhyas the prevelent type seems to be mainly long headed or medium headed. The coast population has been much affected by foreign influence. Malayn or Indo- Chinese on the east ; Arab, Persian, African, European, and Jewish on the west; and the mixed tribes thus produced cannot be brought under any general formula.

After sephalic index comes the nasal index. Under Ethnology in the Imperial Gazetteer of India, Vol.I. we find the following observations:- " Spealing generaly, it may be said that the broad type of nose is most common in Madras, the central provinces, and Chota Nagpur; that fine noses in the strict sense of the term are confined to the Punjab and Baluchisthan; and that the population of the rest of India tends to fall within the medium class. But the range of index is very great: it varies in individual cases 122 to 53 , and the mean indices of different groups differ considerably in the same part of the country.

The average nasal proportions of the Mal Paharia tribe of Bengal are expressed by the figure 94.5 while the pastoral Gujars of the Punjab have an index of 66.9 and the Sikhs of 68.8 .

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In other words the typical Dravidian as represented by the Mal-Pahria, has a nose as broad in proportion to its length as the Negro , while this feature in the Indo Aryan group can fairly bear comparison with the noses of sixty eight Parisian , measured by Topinard, which gave an agerage of 69.4 .

Even more striking is the curiously close correspondance between the gradations of racial type indicated by the nasal index and certain of the social data ascertained by independant inquiry. If we take a series of castes in Bengal, Bihar, The United Provinces, or Madras, and arrainge them in the order of the average nasal index, so that the caste with the finest nose shall be at the top and that with the coarsest nose at the bottom of the list , it will be found that this order substantially corresponds with the accepted order of social precedence.

Nor is this the only point in which the two sets of observations, the social and the physical bear out and illustrate each other. Along with a some what finer form of nose groups called after the villages and larger territorial areas, are bearing the name of certain tribal or communal officials , begin to appear; and above

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these again we reach the eponymous saints and heroes who in India as in Greece and in Rome, are associated with a certain stage of Aryan progress.

The comparative fitness of the Mongolian faces is a peculiarity which cannot fail to strike the most casual observer. On closer examination this characteristic will be seen to be closely connected with the formation of the cheek-bones, the margins of the bony sockets of the eyes, and the root of the nose."

This brings the Mongoloid people of Asam and the eastern Himalayas within the platyopic grpup and effectually differentiates them from the broad headed races of Baluchisthan, Bombay, and Coorg. It also separates the Indo Aryans from the Aryo-Dravidians.

Much has been written on the subject of the causes which effect the stature. The conclusion in general seems to be that in Europe the influence of race is to a great extent obscured by other factors, such as climate, soil, elevation, food supply, habits of life, occupation, and natural or artificial selection. Most pf these causes also come into play in India but not necessarily to the same extent as in Europe. The influence of city life, which in civilised countries tends to reduce the stature

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and to produce physical degeneracy, is relatively small in India where the great majority of the population are engaged in Agriculture.

On the whole however, the distribution of stature in India seems to suggest that race differences play larger part than in Europe. All this discussion of the physical data enables us to divide the people of India into seven main physical types. They are:-

1. Turko-Iranian :- Represented by the people on the northwest frontier province, and the Afgans etc.

2. Indo- Aryans :- These are found in Punjab, Raj-Putana, Kashmir and in some sections of Maharashtra (Bombay Presidency). The most important point to observe in the Indo Aryan measurements are the great uniformity of type and the very slight differences between the higher and the lower groups.

3. Scytho-Dravidian:- The Marathas of the Deccan and people of Coorg and western India represent this type. These are short in stature, have greater length of head, higher nasal index. All these characteristics may be due to the intermixture with the Dravidians.

4. Aryo- Dravidian :- These are known as Hindusthanees. They are the inhabitants of the United Provinces, parts of Raj-Putana, and Bihar. Their complexion varies from light brown to black.

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5. Mongolo-Dravidian:- These are represented by The Bengalies. These are inhabitants of the lower Bengal and Orissa. The Mohammedans of eastern Bengal also come under this group.

6. The Mongoloid :- These are inhabitants of the Himalays , Nepal, Assam and Burma. They have broad heads, dark complection with a yellow tinge, short stature, flat face and often oblique eyes.

7. Dravidian :- This type extends from Ceylon to the valley of the Ganges and pervades, Madras, Hyderabad, Chota-Nagpur and parts of central provinces. This is probably the original type of people that inhabited India before the Aryans came in.

It must be however clearly understood that the areas occupied by these various types do not admit of being defined as sharply as they must be shown on an Ethnographic map. They melt into each other insensibly due to the long period of historic life that India has lived.

In many respects India resembles Europe in its social formation. That is why the compilers of the Imperial-Gazetteer always speak of India as a continent. India displays all the traits that a continent needs to possess. Just as at the close of a days journey in Europe one has his pas ports inspected by the counsels of more than one nation so in India one passes within twenty four hours

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from one Ethnic tract to another. Also an observer whose attention has been directed to this subject would realize clearly enough that the physical characteristics of the people had undergone an appreciable change and he would certainlt be unable to say at what particular stage in his progress the transformation had taken place.

Secondly it must not be imagined that any type is alleged to be in exclusive possession of the locality to which it is assigned. When for example, Madras is described as a Dravidian and Bengal as a Mongolo-Dravidian tract, this does not mean that all of the people of Madras or Bengal must of necessity belong to the predominant type. From times immemorial, in India, a stream of movement has been setting from west to east and from north to south, a tendency impelling the higher types towards the territories occupied by the lower.

In the course of this movement representatives of the Indo- Aryan type have spread themselves all over India, as conquerors, traders, land owners or priests, preserving their original characteristics in varying degrees, and receiving a measure of social recognition dependent in the main on the purity of their descent from the original immigrants.

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Thirdly it may be said that the names assigned to the types beg the highly speculative question of the elements which have contributed to their formation. The criticism is unanswerable but we must have some distinctive names for our types. And our biological inestigations serving as the background for ethnological surveys offer us the afore mentioned names.

In this way one can see the diversified and highly complex situation, as it exists in India while attempting to understand any vital problem regarding Indians.

To take out any problem out of its proper setting and discuss it to suggest solutions has always been the cause of a great wastage of time and energy on the part of many. But more than that individual loss, it has caused more harmful mischief, than one is aware of. Such hasty and presumptious views set afloat in the vast oceon of informational literature, that has so uniquely characterized our age, has often rendered it extremely hard for one to get at a steady and sound understanding of India and her people. That is why all this elaborate treatment has been offered and it is hoped that the understanding of Hindu caste system, as a really serious problem, will be made easy by having this back ground in mind.

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By way of a brief summary of this chapter the following points will be useful:-

1. Place of India in the Asiatic world.
2. History of the Aryan immigrants.
3. Physiograhy of India. (Northern, Central & Southern.)
4. Anthropological data in India.
5. Ethnology or the types of people in India.
6. General Remarks.

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Chapter III

THEORIES OF OLDER CASTE SYSTEM

There seems to be no records of the pre-Aryan days of India and the Hindu period of the history begins in the remote and unchronicled past. Our knowledge, therefore, begins with the Hymns of the Rigveda which forms the greatest literary memorial of the early Aryan settlement. So far as we are able to discern it seems that about three or four thousand years ago tribes of tall fair men of some considerable culture and intelligence came from a common habitat in central Asia. These men belonged to groups of people with the fundamental features of Aryan culture.

It is believed that others of the same stock traveled westward. One of the western offshoots founded the Persian kingdom. Another built Athens and Lacedonia which became the Hellenic nation. A third went to Italy and reared the "City of Seven Hills" which afterwards grew into Imperial Rome. A distant colony of the same race excavated the silver ores of pre-historic Spain. Another went as far as England where as Celts they settled down and fished in Wattle Canoes and worked in the mines of Cornwall.

The tribes that entered India are supposed to have parted from their Iranian kinsmen and traveled on foot and in wagons with their women folks and herds until they reached the land of the five rivers now known as "The Punjab".

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In his "Les Castes dans l' Inde" Mr. Senart endeavored to show that after the occupation of the Punjab and a gradual spread over the fertile Gangetic plains the Aryans began to evolve their institutions. According to Mr. Senart the caste system is but a normal developement of the Aryan institutions. It has its analogus in the Gens of Rome and the Greek Phratria! "Everything takes us back to the elements of the old family constitution" says Senart, "the true name of Caste is Jati which means birth or race." The family, however, at the period when the Aryans entered India was not the sole social group. It had been evolved by larger organisms, but the clan and the tribe, what ever the names by which they are known in different countries, are but an enlargement of the family occupying and extending its organization. The Gens, Curia, and the tribe of Rome correspond to the family, Phratria and Phyle of G reece; to the family, Gotra and Caste of India.

In classical antiquity the slow fusion of classes was stimulated by and at the same time was helped to bring about the Civil and Political ideas which succeeded. In India the Theocracy destroyed the possibility of any evolution in that direction. India in the past has never risen to the idea of the state or nation or fatherland. Instead of extending itself, the ground work of society narrowed. Isolation and exclusion entered into the spirit of all the Indo-Aryan institutions. In the Mediterranian republics the class idea evolved into the larger one of city. In India where the Aryan

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immigrants were spread over a vast area and where too ambitious and extensive groupings were bound to fail, it was narrowed down into the distinctions of caste.

Again, contact of the Aryans with the peoples whom they regarded as their inferior and for whose dark color and barbarism they had a natural repugnance was bound to exalt in them the pride of rade and to increase the rigor of endogamous rule. In a word such a color prejudice would tend to favor the usages and inclinations which lead to a caste system.

Sir. Herbert Risley who made an ethnological study of different provinces of India, maintanes that the difference of color between the dark skinned Dravidian or pre-Aryan races and the fair skinned Aryans, their conquerors, led to a policy of self protection on the part of the Aryans which ultimately crystallized into the caste system. This theory is discussed under a separate chapter in this thesis.

Although the caste system did not exist in the early Vedic period yet it cannot be said that it originated with the institutes of Manu. There seems to be little doubt that at the time when Manu's treatise appeared, an elaborate and highly developed social system including tribal and national groups of various sorts, existed in India. Class divisions seem to have existed long before Manu. All he did was to codify the existing class rules. In a code the injunctions are drawn from a model to which it is wished to raise

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the community. Its prohibitions are derived from certain states of crime apprehended at the time/

Theories regarding the origin of the caste system seem to be many. In this paper a few important theories are discussed at length; such as the color theory and the economic theory. There is one theory which could be better named as "The mystic origin of the caste system." The above three explain the origin of the caste system in the form of four all sufficing divisions of the society. There are many theories but those do not apply to the original four castes. They explain the origins of several subcastes which will be discussed in the chapter titled "Multiplication of castes and its Results".

The oldest extant passage in which the idea of the division of society into classes occurs is in the nineteenth hymn of the tenth book of Rigveda known as The Purusha Sukta. There are many authorities who are of the opinion that this hymn, as a whole is obscure and of an entirely mystically import. It describes the act of creation in the guise of a huge sacrifice performed by the Gods, in which the central figure and victim is the great Purusha, who it is said is "the whole universe, whatever has been and what ever shall be."

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The Purusha - Sukta as translated into English runs thus:

"The embodied spirit has a thousand heads
A thousand eyes, a thousand feet, around
On every side enveloping the earth
Yet filling space no larger than a span.
He is himself this very universe;
He is what ever is, has been, and shall be.
He is the Lord of immortality.
All creatures are one fourth of him, three fourths
Are that which is immortal in the sky.
From him, called Purusha was born Virya.
And from Virya was Purusha produced,
Whom Gods and holy men made their oblation
With Purusha as victim they performed
A sacrifice, When they divided him
How did they cut him up? What was his mouth
What were his arms, And what were his thighs and feet
The Brahaman was his mouth, the kingly soldier
Was made his arms, the husbandman his thighs
The servile Shudra issued from his feet."

ThePurusha as we are told was the embodiment of the universe. This mystic description does tell us beyond a doubt that there arose at this time a four fold classification of the Aryan people. Those Brahamans who took to prayer, sacrifices, education and philosophical speculations

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naturally became the mouth of the body social. It was through these Brahamans that the social laws, customs, aspirations, ideals, etc., received expression.

Those who took to a war-like career were compared to the arms of the body social, while those who took to Agriculture, trade, and other crafts, formed the thighs of this body social. All the conquered Aborigonies of India were reduced to servitude, and hence compared to the feet of the body social. The sacrifice that was performed is a very magnificient poetic idea. The human career in this world of action is indeed a great sacrifice. Into this sacrifice just as individual offers the oblation of all his energies and intelligence, finally ending his life, so does the body social embodying all the four classes into which the human race (according to the Indo-Aryans) was divided, sacrifices itself by discharging the alloted duties respectively, toward the good of the whole and ultimately succumbs to the will of the providence. This is the Psychological explanation of the Purusha Hymn when we tear off the figurative and mystical veil in which it is expressed.

The institutes of Manu, however, accepting the doctrine of the Purusha hymns as the foundation of his creed, states that "in the beginning of things, the pan-theos (Purusha) produced by effort of thought, a golden egg; from which he him-self was born as Brahma, the creator of the universe."

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Then for the sake of the prosperity of the worlds, he created the Brahaman (Priests) to proceed from his mouth. The Kshatriya (Warrior) from his arms; the Vaishya (trader) from his thighs; and the Shudra (Servant) from his feet.
(Manu 1-31)

The world wide tradition of the creation of the universe from the golden egg is preserved in the "Brahamanas of one hundred paths". This is a tradition known not only in India in the early times, but also among the Greeks. Gompers, in his "Greek thinkers" traces the origin of the ideas to the primitive thought that "as the heavens are rounded like an egg there must have been an egg in the beginning; this egg burst asunder; the upper part to form the heavens, the lower to form the earth. In Greece in the sixth century B.C., this idea appears in Orphic Theogany under the idea of the mundane egg. At about the same period of time when the story of creation was told in Greece, it was also told in Indim Brahamana (Commentaries on Vedas).

Thus the "mystic theory of the origin of caste system" plainly shows that the theories of creation that were believed in those early days, almost all over the world, had their influence on the minds of the intelligent peoples of the community and they attempted to work out a social organization program according to their own ideas, prejudices and the interest of the Aryan people at large over and against the dark skinned Aboriganies, and cleverly explained their program in terms

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of the theory of creation. Thus found sanction, for their plan of social organization in the divine principle of cretion. This need not be considered as any selfish or tricky attempt on the part of the intellectuals of the time. Every new plan as a rule has to be explained, to the people at large in terms of ideas, principles and beliefs current at the time, to obtain universal acceptance and thus materialize the program.

Besides the program divided the population into four groups and thus worked out a compact society in which there was not to be any unwholesome competition and resulting jealousies, in which proper ranking was to be done in terms of qualifications; intelligence being places on top of all, as it ought to be, physical power next since it is a part and parcel of human nature, wealth which is a man made power comes next, and then unskilled, purely physical labor in the form of service last of all, being inferior to the above three. Thus the plan, in its prominent out-look appeared to appeal to the people at large, when explained in terms of body social and its four main parts, the mouth, the arms, the thighs, and the feet. There is no mystery about it; it is indeed a big conception of society at large as a single body and the several functional members formed into groups serving the body social in their own respective ways and capacities. But while explaining this "mystic theory" it should not be forgotten that the comparison of the four castes to the four parts of the body, brought with it the sense of superiority and inferiority and pride of birth and such other anti-social elements. It is due to these that

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caste system defeated the universal spirit of Hinduism.

Also it is worth to note here that, the Hindu theory of caste is so similar to the division of society into four classes: priests, warriors, cultivators, and artisans - which appears in the sacerdotal literature of ancient Persia. It is not suggested that the Iranian legend of four classes formed part of the stock of tradition which the Aryans brought with them into India. Had this been so the myth relating to their origin would have figured prominently in the Vedas and would not have appeared solely in the Purusha Sukta which most European critics agree in regarding as a later interpolation.

Reference
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Although the Aryan people settled in Persia and India there are some differences between the situations that these two groups faced. That is why one group developed a rigid caste system while the other still has a fluid social organization. India had a large aboriganal population differing from the Indo-Aryans in respect of religion, usages and physical type and more especially in the conspicuous attribute of color; while Persia did not have such. These aborigonies had some how to be brought within the limits of the scheme and this was done by the simple process of lumping them together in servile class of Shudras, which

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is sharply distinguished from the twice-born groups (the first three castes) and has a far lower status than is assigned to the artisans in the Persian system. Thus the four Varnas (Colors) of Indian caste system occupy an intermediate position between the purely occupational classes of Persia and Egypt, and the rigidly defined castes of modern India. In the Persian system only the highest group of the Athravans or priests was endogamous, while between the other three groups, as between all the groups of the Egyptian system (excluding the swine herds if we follow Herodotus). No restrictions on intermarriage appear to have been recognized. Moreover, the distinction between the twiceborn and the Shudras and the prominence given to color (Varna) implies that Hindu caste system originally rested upon the basis of racial antagonism of which there is no trace in Persia or Egypt.

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CHAPTER IV.

COLOR AS THE BASIS OF CASTE.

Is it possible that the Hindu castes had their origin in the colour distinction? Did several tribes of peoples of different complexion enter India from different directions, come in contact with one another, fight wars and settle down as a community, each one taking up a profession which he was able to follow, and maintain in the struggle for existence. This was, ofcourse, quite likely. When people, especially immigrants of different colors, get together, it is invariably found that the higher profession of a community are taken up and monopolized by those who are superior physically or intellectually. Others who possess capacities of a lower sort tend to submit and fall back to do a lower kind of service to society, merely earn a living, and thus survive the test of cruel nature.

Thus it is, that according to the vitality, intelligence, natural inclinations and such other possessions of mankind that these tribes of immigrants must have taken to different professions. Also the color affinity, inviting a natural grouping of the different immigrants into different walks of life, and monopolizing those for their own kind, must have

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taken place. For example there is the case of the Brahamans and the Rajannya (warrior). The two must have sustained severe fighting among themselves, the first trying to establish their intellectual supremacy over the second, and the latter attempting to dominate by their physical superiority. After a season they came to some understanding, and became the overlords of the population, one taking charge of the material welfare and protection of the community, and the other educating, guiding and superintending the moral life of the people. Others who did not possess in common with these people those qualities enumerated above, submitted to the will of these two groups, and agreed to engage in manual labor for the service and prosperity of the people as a whole. In this way they must have gotten into an organized body called society (Varna Vyavastha).

The word Varna means color or complexion. The color of these four groups of people being different from one another, the term Chaturvarna Vyavastha (the four color organizations) came into use.

The above idea finds support in the Vedic literature(the Rigveda excepted) and in other sacred literature, such as the Shruties and the Smrities.

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In the first place, the term Varna suggests the meaning, color.

In the second place, in the description of the ancient works, such as the Mahabharata, there are references to the several colors of the people.

In the third place, the religious scriptures. while enjoining certain rules and forms, prescribed, according to the respective complexion of each, the three different colors of clothes that were to be worn by the Brahmacharies (disciples) when they went to the house of their Guru for instruction. A Brahman's son was told to wear plain white garments in keeping with his fair complexion. Red garments were prescribed for the son of a Kshatriya in keeping with his red complexion. Yellow colored garments were prescribed for the son of a Vaishya who was of yellowish complexion. Since there was no provision made for the education of a Shudra, there was no rule laid down for his garments. However, since ancient times up to today, a Shudra has worn black rags known as Kambal in keeping with his dark complexion

Thus in this way the white, the red, the yellow and the dark complexioned peoples having come together, must have settled themselves in a community form. The people of the first three colors came from

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out of India, and those of aa dark color were natives of the land. If the above idea is tenable, then some explanation of how the element of heredity entered the caste system could be revealed. Moreover, this would throw some mentionable light on facts such as the difference of features, the difference of complexion and difference of temperament as they are found to exist even today among the peoples of India.

In the fourth place how did the people of these four castes multiply and increase in number? Inter-marriage was and is not allowed among the four castes or four color groups. The religious scriptures point out a strong disapproval of a male of a higher caste or higher complexion group marrying a female of a lower group. By so doing, he loses his standing within his group. His progeny would not belong either to the group of the father or to that of the mother. The offspring would be regarded inferior to the caste of the father but superior to that of the mother. An intermediate position would be allotted to these hybrids, thus forming a new caste. A man of a lower caste was not allowed to marry a woman of a higher caste. Moreover, the progeny of such a mixed parentage was not allowed to follow the profession of its father. The chief sub-castes that are found in India are the results of such

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intermarriages. All the works of the "Shrutis" and

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"Smrites" and other sacred literature give evidence of this situation. Manu, the great Hindu law-giver, speaks of seventy two castes formed by the intermixture of the castes, and lays down, thereby, the name for each kind of mixture. This hybrid population necessitated the need of a division of labor. Its different members had to be supplied with some life work. This could not be done merely by increasing the number of trades, but had to be done by limiting the sphere of vocation of the four castes. Thus the vocations taken out of the hands of each one of the four original classes, plus the vocations created by the new wants of the increasing population, were taken over by the hybrid classes. This explains the reason why certain professions received ranks, and why some professions were regarded as honourable and others low. Thoses followed by the hybrid element of the population were regarded as of lower rank; and those followed by people of pure descent and blood were regarded as respectable.

According to this discussion the Hindu caste system is not based on an economic foundation. It seems to have originated from the intermarriages of the four pure stocks of four different colors.

Purity of blood, which is not observed in the strictest sense in any other society of the world, is

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found to exist at least in the thought and culture of the Hindu people, and it is so observed even today. This is the chief cause of the strict marriage laws of the Hindu communities. Inter-dining gradually tends to cause and induce intermarriages on account of occasional social intercourse. Therefore, the latter was also prohibited in order to stop the ever-increasing hybridization. Like measures regarding inter-dining were never taken by any other people of the world, and are not found any where outside of India even today.

In the fifth place, these hybrid elements in society were not taken proper care of. This was due to the principle of heredity accepted and preached literally and dogmatically by the Hindu psychologists. Having followed a certain profession for several generations, it was believed that an individual was capable and fit for that particular profession more than for any other. Thus his birth or heredity decided his job in life. That the capacity of functioning in a particular way was transmitted through blood relationship, was another belief of the Hindu psychology.

If there were two boys born of one father, one through mating with a woman of his own caste, and the other through mating with a woman of lower caste, only the former was supposed to have inherited all the

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qualities of his caste. He was trained for the profession of his father and was properly taken care of. But the second boy was not supposed not to have inherited the tendencies and capacities of his father. Therefore, his education was neglected, and as a consequence he had to resort to the newly created professions of the hybrid population. Even if this same boy did show the qualities of his father, he was not accorded the caste or the profession of the latter because there was no surety of what kind of qualities would be born to his progeny. (1) For instance Vidur, the great intellectual figure in the epic of the Mahabharata, was born of Vyasa and a woman of the Kshyratriya caste. He displayed the qualities of his father but did not receive his status, although he took to a profession similar to that of his father. (2) Vishivamitra was a Kshatriya by birth but displayed Brahamanic qualities. (3) Parashuram was a Brahaman by birth but displayed the nature of a Kshatriya. Many such stories are to be found, and the stories of these great figures relating to their birth and life are told in the Mahabharata in order to expose this very point of contention.

Moreover, among the numerous references that can be found in the vast epic literature of India, where the character sketches of the several sons of a king, born of different wives, are given, one can very

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well notice that the author of the same sketches, attributes qualities and propensities to these sons on the assumed theory of mental inheritance. For example there are the character sketches of Rama, Laxman, Bharata and Shatrughna the four sons of Dasharatha in the epic of Ramayana. Ofcourse, being sons of a king they were not required to follow different professions, but the qualities spoken of as displayed and possessed by these four princes, tell the same old story of heredity.

In the sixth place, we find authority for the colour theory of caste even in the Upanishads, which are the great and learned commentaries on the four sacred Vedas, and which also embody the highest philosophical speculations of the ancient Indian sages. For instance in the Chandogya Upanishada there is an account of the creation of the world. Therein we are told how all the differences in things have arisen out of the three original colors, white, red and black. How one is superior to another in quality is also described. People of yellow complexion were few in the beginning and seem to have been absorbed among the blacks. Later coming under the common designation of Praja (common people), they were counted among the dark complexioned section of the population.

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Again throughout the Upanishads and in the Hindu philosophy at large, the theory of the three cardinal qualities, virtue, passion and ignorance, is expounded as the three main elements of nature which, when combined in different proportions, take the form which is known as the world. The words which are used to designate these three elements of Nature, when taken in their literal and root meaning in Sanskrit, denote the three colors, white, red and black respectively.

Life is the unqualified common possession of all the creation but there is a difference in the nature and behavior of all things. It is evident that when the three qualities are found mixed in different proportions in different things that their behavior also should be necessarily diversified. The words for the three main complexions came to connote the three fundamental qualities in nature. This throws a sidelight in what manner the science and philosophy of social organization in terms of qualitative ranking, must have taken place according to the colors as the first distinguishing criteria, and which in the course of adjustment came to be synonymous with the qualities displayed by the peoples of those respective colors. This may have been a chance coincidence, yet it appears to be true; for the white Aryan were more intellectual, passive in

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physical reactions, calm minded, dignified and rather averse to bodily enjoyments, when compared to their brothers, the Aryans of blooming red complexion, who were warlike, desirous to rule, given to bodily pleasures, and who were spirited and kingly in their attitude as a whole.

The Brahamans have as their distinguishing characteristic, the possession of virtue in the main.

The Kshatriyas are characterized by passion in its general sense, that is people, who are on the desire level, and as such rejoice in obtaining their desires even by force.

The Shudras of black complexion, being people descended from the original aborigines of India, who were without any civilization whatsoever, are possessed of darkness, that is, of ignorance.

It is on such references and ideas which are found broad cast in the ancient and medieval literature of India that the theory of color as a basis of caste in India could be based. It should be noticed that beliefs, popularly entertained without ever being put to the test of a consistent, psychological and logical explanation, do not have any value from a scientific point of view. Common prudence

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should prevent anyone from embracing a fad without making a rational inquiry into its tru character. Color, from superficial observation, is often spoken of as the basis of Hindu caste. But for our psychological investigation, the references in the literature of the land do give us a sound basis of the theory, by means of an integrated and careful exposition. Ofcourse, more investigations and intensive researchs which are being made by different associations of India, will reveal to the world the chief factors underlying Hindu caste, the soundness and psychological nature of which rendered it durable for so many centuries.

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Summary of the principles accepted by the Hindu sociologists.

1. The qualities and nature of the different groups (Varna color) are hereditary.

2. By intermarriage between the castes, or by the inter-mixture of colors, subcastes were created.

3. The castes created by intermarriage led to the evolution of several professions which the different members followed.

4. Such blood amalgamation which increases the hybrid population, causes the multiplicatio n of professions, produces a people of mixed capacities, tendencies, likes and dislikes; generates a promiscuous competition in life, and will result in an unstable social organization; and if not checked in time will cause the collapse of the latter. For this sociological reason, purity of blood and the consequent purity of inherited capacities are regarded essential and extremely important for the efficient functioning of the social organization.

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Theory of evolution and other beliefs:-

As the Indian philosophy and religious thought developed and expanded to first gave birth to the doctrine of action, and secondly to the theory of the transmigration of souls. The latter have been the two cardinal doctrines of the Hindu religion. They are enthusiastically taught in the Upanishads , and are afterwards fully developed in the code of Manu.

The faith of the Indian people for nearly two thousand years has been built largely upon the theory of evolution. This theory of evolution is not expressed in the same fashion as in the western world, but in terms of long poetic metaphors, after the mystic fashion of explaining things. A sane minded and unprejudiced approach to the study of this theory will make this fact clear.

The theory runs thus:-

A being passes through 8,400,000 lives. Those creatures through which a being passes are supposed to consist of 2,300,000 qaudrupeds, 900,000 acquatic animals, 1,000,000 feathered creatures, 1,000,000 creeping insects, 1,700,000 immovable forms, such as trees and stones, and through 1,400000 human beings. All the stages mark a gradual development of the being which culmi-

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minates into the human form. It is in this highest evolutionary type that final emancipation, interms of self realization may be gained.

This is a brief and simple statement of this Hindu theory of evolution. It, ofcourse, was purely based on the keen thinking and speculative genius of the ancient Indo-Aryans who were so well known the world over for their marvelous anticipatory guesses. Psychologically speaking, this belief was nothing but an attempt to concatenate the vast creation, so divergent to the superficial observation, with the aim of presenting to the rational mind a synthetic picture, and thereby revealing to it the legimate position it occupies with reference to other forms. Moreover, such a presentation of the cosmic phenomena as a integrated whole, makes an understanding of it and a sharing in it, easy and practical. The figures given, need not be put to the test of scientific scrutiny, for they merely show the rough proportion in which it was supposed that the whole creation stands distributed. Moreover, it is a psychological experience that things laid down in definite language have a more firm effect on people than when given in indefinite hesitating statements. Someone has humorously said, to illustrate this idea, that it is better to tell a definite and precise lie, than to tell an indefinite and hesitating truth.

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The above belief was exceedingly necessary in those times when human intelligence had already started the inquiry regarding the fruit of action. If the fruit were limited only to this one life, then an individual could infringe upon the man-made laws of this life, and indulge in all sorts of vices, immoralities in thought and in deed, in order to attain the worldly comforts and happiness in general. To check the advent of such a notion, which is inevitable with the rank and file of a population, fear for and obedience to the institutions of man were preached and extensively discussed in the literature of the land. The Indo-Aryans were not slow to formulate, simultaneously, their theories of the law of Karma and the transmigration of souls, for both of these are mutually co-existent and keep a proper balance in the influence of contending ideas. This was in the age when signs of intellectual scepticism began to be seen all over the country. With the increasing population, the inter-mixture of groups began to take place on a large scale, and thinking minds began to challenge the reasonability of the caste system. New forms of religion took birth, new creeds and social organizations were worked out. Buddhism took its birth at this time and was principally fostered by the then extant chaotic condition of the caste system. The chief effort of Buddhism was directed toward introducing new ideas

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and principles in the life of the people, and toward revealing the weak and unjustifiable teachings and practises endorsed by the caste system, and sanctioned by the scriptures and Hindu literature. Even the Hindu philosophers had worked out hair splitting discussion on all issues of human life, and were almost on the point of openly giving up the injunctions of their sacred books. Buddhism took up the work openly. Buddha, himself, became a radical antagonist of Hinduism, or rather, specifically speaking, to Brahamanism. But in the intellectual warfare that was waged betterly, and for a long time, the Brahamans came out victors. As a consequence they organized the fortification of their religious creeds and teachings in such a fashion, that Buddhism was compelled to leave the land of its birth forever. Thus with some few modifications Brahamanism and the caste system were re-established. This time it became stronger than before and the vistory brought untold credit and authority to the Brahamans.

Religious and social Reconstruction:-

Like all victories, this great success of Brahamanism over Buddhism, strengthened the hold of the Brahamans over the rest of the population. This the great Brahaman champion, Shankaracharya, came on the scene and displayed wonderful organizing capacity. Shankar is the famous exponent of the Vedanta philosophy.

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the last school of transcendental philosophy that India produced. His works,especially his commentaries on the "Bhagvadgita" and his other writings on the social and religious life of man, are exceedingly profound. These have been studied very intensively and with unique interest by the great German scholars at the Berlin, Leipzig and Heidelberg universities.

It was this "Sharikar", the intellectual giant of India of the fourth century, who established four sacred monasteries at the four corners of India. The aim and function of these monastaries was to expound the principles of the Vedanta philosophy, to send preachers all over the country, to distribute and disseminate the old and the new thoughts and ideas among the people at large, and to guard the bulwark of Brahamanism from attacks of any outside religious creed or dogma.

These monastaries were well established with enough financial income and permanent land grants. The latter were obtained from the rulers of different provinces who belonged to Brahamanism. Brahamanism at this time, due to its wide sphere of administration, became what is known today as Hinduism.

Schools were established all over the country in order to impart education to the members of the three

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castes according to their vocational needs. The main object was to teach the rising generation the important doctrines, beliefs and rules of conduct as worked out and sanctioned by Hinduism.

All the enthusiasm that could be commanded was utilized and displayed at this period. The literature produced during this period of Indian history is voluminous. Some of it is highly intellectual, forceful, and commands a genuine respect even today from highly educated scholars all over the world.

For some considerable time this strict and well organized rule of religion progressed very nicely and produced very wonderful results. It was successful because every act sanctioned by Hinduism was carefully provided with a logical and philosophical explanation. This was done with two motives, one to equip the priests and educators,who were the guides of all social and religious life of the people, with a cogent and rational explanation of every thing they taught, and secondly, to face the fault finders,who were mostly foreigners and exponents of other religions, with strong arguments.

During this time, when the Brahamans were busy at their reconstruction program, the members of other castes attended to their respective duties, took

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a rather retiring attitude and followed the dictates of the Brahamans, in religious, social, educational and spiritual matters. Thus we see that the theories of the transmigration of souls and Karma strongly established and extensively expounded. This naturally led to a period of blind faith. This is what always happens after a stiff struggle of any kind. Certain people begin to predominate, and the masses cease thinking for themselves when somebody else assumes the entire responsibility to do it for them.

The stories told in the old Puranic literature, began to find popular circulation. They preached the theory of mental evolution, showing the several stages in the creation, arranged in their order of merit ranking; and they used it in two different ways. Literally it meant a very rational order of merit ranking, but popularly, it made the masses believe the superiority of one caste over another. This was a hereditary superiority which determined the social status of an individual, right from the time of his birth. This was the most absurd and unscientific step taken by the social organizers. The theory was a confused combination of biological and social inheritance ideas. It is stated thus:-

"Among the existing things, those that possess

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life are higher in rank." (organic creation over the inorganic).

"Among the organic creation those that possess reason are superior."

"Among the animals that possess reason, man stands on a higher level."

"And among the humans, one who is an intellectual, i.e. a Brahaman, is superior."

"Among the Brahamans, those that are learned, are superior."

"Among the learned, those who possess ripe judgement (wisdom), are superior."

"Among the wise, those who are practical, i.e. those who function, are superior."

"And among those who are practical, i.e. those who function, those who think and contemplate over Brahma, the eternal principle behind the universe, are superior."

~~These verses, when understood literally, lay~~

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These verses, when understood literally, ley down exactly what modern social science would endorse. The trouble arises when the word Brahaman is understood to mean a person who is a Brahaman by the mere accident of birth, whether he is possessed of the attributes of his class or not. This interpretation mixes the pure biological and psychological evolution with the social evolution of mankind. The word Brahaman becomes synonymous with the word intellectual in its "denotion", and once this is accepted in practice, then the same fallacy is extended to other castes and their social status is determined accordingly.

It was the white complexion that led to the making of all these fallacies. White is not a specific color but it is a united manifestation of all the colors. In warm countries where the white complexion gradually tends to become red, brown and dark, the general craving for a fair complexion is very noticeable. Also the changes of white to red, brown and dark in this particular sequence, unconsciously determine in like manner their order of merit.

People in India prefer white garments. The latter have come to be a sign of wealth, greatness, and dignity. Highly intellectual and learned Brahamans are

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invariably seen wearing plain,white clothes. In most of the religious ceremonies and social functions, white is regarded as the most auspicious of the colors. A sacred fire is charcterised with a white flame. As has been said before, the names of the three main elements of nature are also, white, red, and dark standing respectively for virtue, passion and ignorance.

In this way the theory came to be understood as this:-

After having gone through all the evolutionary stages of the lower forms of life, the being due to good conduct and attitudes, receives birth in the human family. However, it will be in the lowest caste, that is, among those human beings who are on the lowest plain of mentality and behaviour. Their complexion in this stage will be of necessity dark. Then after living a virtuous life and serving those who are mentally superior to them; and thus contracting good associations and impressions during this life, they obtain in the next life birth in the higher caste. If their store of merit be short and the store of demerits great, they descend into lower stages of organic life, and so goes the cycle of the world. This applies to all the castes. Brahamans who are on the top morally and intellectually, if they lead a life as enjoined by the laws of their caste,

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receive birth as Brahamans again and again with superior mental levels until self realization is attained. The latter is the same as Salvation of intellectual emancipation from the bondage of life and death.

All this was originally started by the color distinction and the superiority on that score which gradually in the course of social stabalization became a matter of faith and blind following. Faith in the rebirth theory was so much intensified by the moral and intellectual philosophers that even the cold intellectualists, though sceptical in the beginning, could not maintain that attitude before the weighty arguments of the philosophers, poets and the educators. This was the effect of uniting faith and reason which made them almost insoluble.

Summary.

1. How color led to caste distinctions.

2. References in the sacred literature of India support this theory.

3. Castes become endogamous, how and why.

4. A. Seventy two castes even in the time of Manu.
   B. How they came into being.
   C. The treatment offered to hybrid population.

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5. Principles accepted by the Hindu sociologists, summarized.

6. Evolution theory of the Puranas explained. Its attempt to reconcile several contending ideas and beliefs.

7. Advent of the theory of transmigration of souls and the Karmaatheory.

8. Conflict of Buddhism with Brahmanism and its effects.

9. Shankaracharya becomes the master of the situation and organizes the caste system and transforms Brahmanism into Hinduism. Hinduism is a federation of several independent schools of thought, beliefs, creeds and dogmas.

10. The social ladder in terms of mental levels explained. This confounded the biological and social status of beings and led to the creation of blind faith and taboos of all kinds.

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CHAPTER V.

THE ECONOMIC THEORY.

Authority for this theory is found in the discussions that figure so extensively in the Upanishadas. During the Upanishad age philosophical thinking was very common and extensively indulged in. Philosophy is often in keeping with extant form of social life. For example, today in this age of material civilization, our philosophy and all other abstract sciences express their investigations and truths in terms of natural sciences.

All these social institutions of today are commended or critisized in light of the achievements and approvals of science. In like manner in the "Brihadarannyaka Upanishada" two kinds of creations are discussed:-

1. Creation of humanity.
2. Creation of function or duty.

The discussion runs in this form:-

The whole world was created out of the unqualified, eternal, infinite Brahma. Originally all was Brahma but the world could not get along with it alone, so the Brahma (Collective for Brahamans)

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created out of itself, Kshatriyas (Warriors) to attend to the ne ds of order and protection and thus leave the Brahma free to follow investigations into the mystery of the creation. Still the world could not get along, so they created the Vaishyas (Agriculturists.) from amongst them. Thus the provision for subsistance was effected and people lived in peace and prosperity. But the result of such peace and prosperity was that the human needs began to increase. The three groups were able to administer to the intellectual aspirational and physical needs but could not take care of the several material functions that required pure physical and mechanical labor. So they created the Shudras.

Up to this stage, the creation was confined to the production of human beings, varying in their mental levels and capacities and as such inclined to take up functions suited to the different needs of the world.

But even all of this creation did not help the world to get along completely satisfactorily. Then the creation of duty or function was started. Several functions were formulated according to the needs of the world. Then these were classified into groups .These groups were four in number and exhausted the field of all the functions that were essential for the smmoth running

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of the world.

Then came the assignment of these function groups To the grpups of human beings accoåding to their qualifications and inclinations. Thus all of the people received work to do. This beacme their duty toward the world. Also the several needs of the world were taken care of. In order to iąsure certainty and order the iron-rod of Dahrma (eternal law) was created. Every one was responsible to the Bar of this eternal law in the form of duty. Very strict and clearly defihed rules were formulated and all these constituted the iron-rod of Dharma. Every one was compelled to live within the precepts of this rod. Then it was found that every thing went smoothly and well.

This is the train of thought, in brief, in the discussions of this Brihadarannyaka Upanishada. In this their sécial organization program is explained not on the basis of birth or caste but it is worked out according to the economic needs of the world; and as the needs increased, the number of duties i.e. vocations had to be increased and this led to the four divisions of the human family. In this Upanishada the word (Varna) "color" is not used. Also there is no treatment of "Jatis" i.e.
~~birth castes~~

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birth castes , and their amalgamation and multiplication etc. The whole theme is characterized by the economic aspect of the world and the functional administration is the spirit of the whole thought.

On the basis of this thought, in the Upanishada, several references are available in the great epic of Mahabharat . In this epic while discussing the social evolution it was said that, at the beginning all were Brahamans but in the course of long ages, according to the worldly needs, they were divided into Kshatriyas, Vaishyas and Shudras .

It is curious to note that, in spite of this economic back ground of the Hindu caste system , though found in one of the most sacred Upanishada it could not gain any wide and strong acceptance in the Hindu society. The color distinction along is the only origin universally accepted.

However the authors of the Puranas (a very cumbersome literature that was produced to formulate new ideas and theories and mainly to reconcile the various traditional beleifs and theories that were opposed to one another and as such unfavorable to the social organization.)

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have made use of this idea of social evolution as found in the Upanishada (बृहदारण्यक) in a totaly different way. In order that , there may not arise any internal contradictions and thus shake the beliefs of the people the Puranikas seem to have fromulated the theory of four ages.

This idea of four ages is a very ancient idea but very little is known about its origonal form. The pureanikas changed it and gave it publicity in the following fashion . This theory is to a great extent what is known in the west as the Doctrine of Rousseau . The names of these four divisions of time are:-

1. Satya (सत्य)
2. Treta (त्रेता)
3. Dwapar(द्वापार)
4. Kali (कली)

1. Satya(literally means truth.) . This is the truth age and stands at the beginning of all the other ages. In this age all was truth; there was no vice or falsehood known. All was perfectly natural. Man's nature had not contracted or evelved any thing artificial . People did not doanything unjust or evil and hence their was no need of law courts. There were no kings to protect the people. for all were good and no protection was needed.

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There was no distinction of rank or birth, that is, no caste or class consciousness existed but all lived in man to man relationship. It was the brotherhood of man in the true sense of the term. Everyone was his own law maker and abided by it. Then set in the Treta age.

2. Trata -Yuga: In this age artificial life appeared. people began to look and live differently from what they really were. Such a difference led to a deviation from the pure and simple natural life. Falsehood came into existance. This made the institution of monarchy necessary. But the kings were good men and the population as a whole was good. Thus with the establishment of monarchy and courts etc. the few mean members of the society were taken care of and all went on nicely as before. Only this marked the fall of man from his real nature.

3. Dwapar-Yuga : After the gradual down fall of man the human race became organized into seperate groups or societies. Each one had seperate kings and armies and all such agencies of order. They lived pretty smooth and virtuous life within their own communities but when one society came in touch with another they clashed on selfish interests.

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They fought wars , made conquests, and did not take pleasure in life without leading armies at least once in a great while just for the sake of curiosity and fun. They did not annex any thing to their own possessions but they cared to be recognised as the superior power. Ambition for fame and name was all that the kings of this age cared for. Otherwise their usual life was temperate and normal. They did not fight among themselves but maintaned good order and justice within their own boundries. The societies as a rule became very progressive in the modern sense of the term. They made discoveries and inventions. They built all kinds of institutions to meet the human needs .The spirit of competetion was characteristically fostered.

4. Kali.-Yuga .(Quarrel) This was the fourth division of the time. And this age is still in process We are living in this age. This age is characterized as the lowest of all the preceeding ages in all respects: life in this age it is prophecised, will be most artificial and shallow. Man will not live with his fellow beings on the human plane , but he will be crooked in his deal unless checked by the strong hand of law.

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All imaginable kinds of checks on the conduct of man will be instituted. Truth will become a rareity. Virtue will exist in name only. Good in the objective sense of the term will be absent. All will be relative . Not only large groups of men will fight one another but the world will be divided into innumerable small factions and groups and wars will become a common thing of life. These will no longer be objects of fear and hatred but will be centers of great interest. All the human intelligence and resources will be spent on the improvement of the science of war. All culture will come forward to aid and justify human quarrels.

Again within the society there will be no peace. All competetion , jealousy, unjust dealing and vice will prevail. Man will not live in man to man relation but suspicion and hatred will seperate them . Immorality of all kinds and forms will flourish. Man will go farther and farther from the right knowledge and will become matter mad. Body will take the place of mind as idol takes the place of Gods. This will be the culmination of ignorance and discontent, individual and social will ruin the world.

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great wars will be fought and in that way the human race will destroy itself and thus close this age. Then again the cycle will begin to revolve ushering in the truth age. There fore those who will lead virtuous lives in this age will take birth in the human family during the truth age. And thus the cycle will go on.

The time limit of each one of these four ages is also given by the Puranikas but all that is of no educational value. This shows how the human beings have always regarded and every where that the time before them was better and the time that is to follow them is sure to be undesireable. Scientifically this beleif is not borne out by facts. But the reach of science in social and thought world is not yet very convincing . from the findings a scientist draws inferences about the mode of life and thought of people. This is not a very sound method . Suppose for instance that after a thousand years when all the things that we now consider great and regard as symbols of our civilization will be destroyed and when due to many cosmic and physical upheavals which change the face of the earth so radically , our monuments of progress and intelligence will be shattered to pieces and thrown broadcast, then in that condition of things

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if a scientist of that remote futurity were to find the pieces of moderm machinery such as , the phonograph, electric lighting systems , or pieces of a wireless set, what will he say ? Will he be able to present any reliable picture of out time on the basis of this fragmentary evidence?

All that he will say with that kind of fragmentary evidence taken out of its setting, will be as good a materiel in his hands, as the findings of our scientists today who attempt to read social and intellectual attainments of our prehistoric ancestory. However it is worth our while to see how by producing such kind of literature and difusing it broadcast the Hindu Puranikas attempted a seeming reconciliation of the philosophical ideas of the Vedic and post- Vedic times and succeeded in bringing all of that to the establishment of fatilism.

All the long and figurative stories that filled the Puranic literature display immense capacity of the Puranikas in advertising their work and carrying on a literaly propaganda not to over throw the thoughts of the ancients but to use them to their own advantage. No educator of today, who wants to work among the Hindus can afford to connive at this fact. he must understand

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the teachings of this voluminous literature and then

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carefully sow the seeds of his new educational program to eradicate the blind faith caused by the accounts of the Pūranas and connect the modern aspirant directly with the unselfish, contemplative, straight thinking ancestor of his, of the Vedic age. this is the only way in which every Indian can get the rich heritage of his ancestral thought which he should get.

Moreover by making such a study of things, it is possible to lead the modern Indian society out of the chaos and guard it from blindly falling into the mistakes of the western civilization. The aim should be to offer them the best that the west has to give and also to make available to them the rich heritage of their glorious past.

Cast systems as it exists to day could not be defended it is doomed to ruin and is fast disintergrating but without any good substitute. That is the irony of fate . The old four fold classification of the human race , leaving out the elements of pride or prejudice sense of superiority or inferiority could be reinstated. The several thoeries of it origin offer great informational data and by using our modern experiences

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and thoughts it is quite possible to work out a sound

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and fluid program of social reconstruction. A discussion of this is presented later on while making educational suggestions. Educationally it is of interest here to note the elements that led the Hindu caste system to its present corrupt and degenerated condition. The account and information as discussed herein is not found in any historical investigation but the psychologiacl treatment of the theme has led to the laying bare of these few facts of interest and importance.

The economic basis of caste system is discussed by some European writers but that is done purely on the assumption that what was true of their social evolution must have been true of other social evolutions. Educational exposition of caste system requires all the internal evidences. Therefore attempt had been made in the preceeding pages to present what the ancient Indo- Aryans thought with regard to caste system which was their social organization program.

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CHAPTER VI

PSYCHOLOGICAL FOUNDATION OF THE CASTE SYSTEM

The caste system as it was originally formulated by the remarkably intellectual Indo-Aryans was not merely a program of an idealist's dream, or, like Plato's Republic, a philosophical picture of an ideal social state, or the "City of God" of Saint Augustine, or More's "Utopia. It was the actual working plans of a a great number of social reforms of intense vitality and unbounded enthusiasm. Even this does not fully indicate the strength of the system. It is in the spirit of the age; it is in the unquestioned drift of events. So unbounded was the faith of the Indo- Aryans in the supreme value of their program of the caste system, that to attain it they believed any price was not too great to pay. Their whole literature, Vedic and post Vedic, of all sorts, is as plain an evidence of this conviction as the sun is the evidence of the day.

Neither is it proper to criticise their program because it was Utopian. Too many Utopias are being realized in this marvelous age to borrow any trouble on that account. Nor is it here the purpose to criti-

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cise it on the ground that the ends set forth were not, according to our ideas of today, the supreme ends which society should try to realize, or were they the things in which they were most deficient. Conceivably it might be argued that there never was a time in the world's history when there was so little real suffering from want of the necessities of life, nor so many enjoyments and comforts by every class in the community, nor so much freedom and opportunity, nor so little intemperance, nor so many privileges, opportunities and rights for women. Women were writers of the Vedas. Lilavati was the greatest mathematician of the age. Women like Gargei and Maitreyi and others figure very high in the ancient literature.

It might perhaps be reasoned further that while we are still deficient in those things, we are vastly more deficient in no less vital or still more vital things, such for instance as art, morals, rational manners, culture, brotherhood,cooperation, religion, temperance in the sense of moderation, thrift, health, racial integrity, organized intelligence, rational system of education, an integrated community life, social stability, conservation of human needs and an understanding of racial values. One can well imagine

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that the whole program of social reconstruction at the present time would be open to such criticism, were one honest enough to view it from this angle. There is no program of social construction or reconstruction that could be quite free from criticism. Therefore it behooves us to sympathetically consider all such programs, especially when they belong to a remote past.

The trouble today is, that all the plans for social organization have been worked out too much from the political and economic standpoints, rather than from the psychological point of view. We are living in an economic and political age and our minds are obsessed by economic and political ideas. When we turn to study and understand the programs of the social organization of the Ancients, we are apt to interpret them only in terms of economic and political reactions. We are apt to neglect the human motive that permeated the plans of those ancient people.

No society has any chance of success which is not planned with immediate reference to the material of which that society is composed. A bridge builder has to give quite as much attention to the strength of the material, as he has to the use and beauty of his structure. Human beings are the material of our social order. In short one cannot afford to disregard the

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vital and all important psychological factors. It is due to these that the mighty bulwarks of all social organizations could survive throughout the long ages.

Let us therefore see the pure and straightforward psychological motives that were fundamental to the Aryan caste system. Let us for a while be unprejudiced by after effects of that system due to its maladministration and abuse at the hands of later generations. Such a study confined only to the psychological implications of Caste will be of great educational value.

All will be unaminous in that no two human beings are alike in their mentality. Everyone displays different degrees of intelligence. This difference is visible in their physical behavior which is so divergent. The mind controls the body and is in turn susceptible to the influence of the physical senses. "From the physical forms, movements, meaningful gestures, conversation, facial expression, changing hues due to the intensity of the emotions of any kind," says a Hindu Psychologist,"we read the minds of people in genèral." If this inference regarding the mind content of an individual is not corroberated by the mental expressions, it is given up as a superficial estimate and is not given any value by scholars. But if the desires, propensities, aspirations, ideas of good and evil, ideals of life and general reactions of an individual to the physical

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as well as to the social stimuli, which are the chief avenues of mental expression, do not support it, then we have a scientific justification to classify peoples in different groups in terms of their mental expressions and physical behavior. There might be an indefinite number of such groups, but for establishing a certain system, they may be reduced to as few as possible and those the essential ones.

The Sociologists have this problem before them of organizing their society on some such basis as would do justice to the inborn nature of man plus the acquired capacities through environment, as well as administer to the several needs of society by proper division of labor and assigning of functions. In the history of peoples we see several plans of social organization, none of them free from fault. Still an effort is made to approximate the justice, which ofcourse is almost invariably a matter of relativity. The Hindu Caste system is one of these carefully worked out plans, though not without incongruities.

Their first division was, as is always the case, the distinguishing of their Aryan stock from all the rest of the human race; that is, Aryans from non Aryans. Since they were to be responsible for the proper organization of their own people, they first divided the Aryan community into three distinct groups.

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These groups were arbitrarily divided but were not quite so hard and fast as they gradually tended to become. People of their free will and by the force of circumstances had already taken to different functions. These functions as we all know are three:-

1. To produce the means of existence and sustain them for the maintenance of the society.
2. To protect the community from external attacks and exploitations, and to regulate the life of the members of society in order to avoid and check the conflict of interests within the society.
3. To perpetuate peace and prosperity and build a dynamic force in terms of philosophy in order to generate ideas and ideals; to give meaning to life and functions, and to relate this life with something in the hereafter in order that men on the ground of hope may not be bewildered by the inevitable phenomenon of death and separation.

The above three are the chief requirements of any social group and resolve themselves into innumerable subdivisions of function. Now to attend to these, the society had to be divided into three main divisions.

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Function is apparently the chief compelling cause of such division but it must be borne in mind that the Hindu Caste system did not assign functions for their own sake, but according to natural tencencies and actual behavior, they allowed people to choose their work. "According to the possession of qualities and their actual expression in action" the society was divided into four Varnas, says the"Bhagvadgita". The latter is the recognised Bible of India but unlike the Bible in that, this sacred work is not only religious, but chiefly philosophical in character.

The three groups known in the English lanas Castes are:-

1. Brahaman.
2. Kshatriya.
3. Vaishya.

The functions assigned to these three are those that are enumerated before as the three essential functional requirements of society. They do not belong to the three Castes in the order in which they are stated but in the reverse order, that is, the first Caste (Brahaman) undertakes the function numbered "three"; the second Caste follows the work numbered "two"; and the third Caste takes care of the duties enumerated in group "one." Having thus divided the important functions among

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the three groups of the Aryan society, the problem of the Non-Aryans was taken up.

The Non-Aryans were of Dravidian origin, extremely dark in complexion, ugly in their makeup, uncivilized and were living a primitive barbarous life. Naturally the Aryans, like any other human beings of the world laboring under the same feeling of biological repugnance, did not like to admit them to a place in their society and simply left them out by driving them away into the forests and mountain regions. We do not hear of four castes in the earlier literature. The Aryans did not, however, make slaves of these aborigines, as many peoples have done. They did not make themselves blind enough to believe that these ugly, dark people did not come under the category of human beings. Though their aesthetic sense and narrow vision, in the practical sense of the word, did not permit them to get over the physical prejudice, they did not regard them as animals. As they became stabalized and found their social administration more or less in a good working order, they did not wish to shut out the aborigines from their social plan. They wished to utilise this native element in order to put a stop to the occasional clashes, fights and other troubles which

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used to crop out between the whites and the blacks. Being aesthetically and mentally on a lower level, they were given the lowest rank in the Hindu social order. Their function was to discharge all the menial services for the upper three castes, and thus maintain their place in the social order of their conquerors. No mentionable rules or restrictions were laid down for the guidance of these people who were designated by the term Shudra(This means "Servitors.")

Having thus seen the organization of the first three Castes of the Aryans, and the incorporation later on of the Aboriginies into the social system, we have the well known four-fold division of Hindu society. The psychological characteristics that distinguish these four groups from one another are as follows:-

1. The most fundamental and initial level on which the human mind is found is that of mere <u>enjoyment</u>(Shudra). All the activities and endeavours, physical as well as mental of an individual on the initial stage are confined to the enjoyment of things that exist in nature. He does not go any further in the use of his brain than to obtain his needs, but lives simply as a dependent on the favor of nature. He is at the level, commonly called , barbarism. He lives in forests

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does not build a house to live in, but makes use of the hollows in trees; nor does he understand how to protect himself from the attacks of harsh nature in cold or in heat. He is almost on the animal level, but is capable of being improved. He needs training and guidance to evolve the latent capacities of man. He is satisfied with his daily bread and does not think of the tomorrow. Thus by accepting his services of a manual nature, if he could be fed and protected from nature, he easily lives a satisfied life. In short people displaying the "eat, drink and be merry" attitude, and people who are always content to live within the favors of nature, belong to the Shudra Caste. This was the exact state, psychologically, in which the Aryan conquerors found the primitive aboriginies of India.

Moreover, there were other races that entered India from time to time in those days and those which mixed with the Aboriginies, displaying the same tendencies. Since they chose to associate with them, they were classed with the natives and came under the common name of Shudra.

2. Above this Shudra stage we find a higher mental level where the dependence on the gifts of nature and the currying of her favor all the time, is not acceptable.

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Man learns from nature by the dint of his special powers

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how to conserve nature's gifts to meet his wants of to-morrow. He is not anymore content with his needs of to-day but craves to store the means of subsistence for future use. He evolves the ability to control the means of his subsistence to produce the comforts of this life and sustain them by artificial devises. In short the storing of the means, whether obtained from nature, or produced by art, characterises this mental level.
Here the man is not content with the satisfaction of his needs of today, nor with those of his own individual self, but desires to perpetuate the comforts of all kinds, by all means, for himself, and his fellow beings. This is obviously a higher stage in the mental and social evolution. It could be termed an organization level. The people among the Aryans who displayed such tendencies, and took to organized activities, such as agriculture, crafts of different kinds, commerce, and all that is concerned with the production, distribution, and conservation of material wealth, came to be called "Vaishyas."

3. The possession of material prosperity by means of production and accumulation does not give full satisfaction to all minds. The desire to control such a material prosperity and command it, rather than beg or buy it , arises in certain minds. They want the mastery

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how to conserve nature's gifts to meet his needs of fu-ture. He is not merely content with his means of to-day but craves to share the means of subsistence for future use. He evolves the ability to control the means of his subsistence to prolong the comforts of this life and sustain them by artificial devices. In short the storing of the means, whether obtained from nature, or produced by art, must characterize this mental level. Here the man is not content with the satisfaction of his needs of today, nor with those of his own individual self, but desires to perpetuate the comforts of all kinds, by all means, for himself, and his fellow beings. This is obviously a higher stage in the mental and so-cial evolution. It could be termed an <u>organization level</u>. The people among the Aryans who displayed such tendencies, and took to organized activities, such as agriculture, crafts of different kinds, commerce, and all that is concerned with the production, distribution, and conservation of material wealth, came to be called "Vaishyas."

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of such material wealth, by dint of their regulating prowess in arms. Physical and mental strength dominates all of their capacities and such a biological richness of physique tends to make people possessing it, desirous of rule and fighting. They are the kind of people who could become kings and soldiers. They could defend society from outside attacks and administer to the material life of the people at large. A powerful body, indomitable courage and will to conquer, take the place of wealth. They do not want to buy comforts as the wealthy merchants do, but like to command them in stead. People displaying these traits in varying degrees, took to warrior life, and according to their capacities obtained their station in life within the limits of the "Kshatriya" Caste. A class with duties ranging from those of a king to the those of the average soldier in the army, is quite essential for the maintenence of every social organization. The rights of the weak are to be defended against the aggressiveness of the strong. Law and justice cannot be administered unless there is back of them some such power to support them and enforce obedience. This mental stage could be styled the control level.

4. The social evolution theory of the Indo-Aryans having come thus far, ushers in a very rich and highly

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complex level of mentality. On this level the human mind does not crave for the enjoyment of objects like the Shudras, conservation of the means of comfort like the Vaishyas, or the mastery of things worldly and the power to rule the lives of peoples, like the Kshatriyas; but the dawn of a superior intelligence, highly moral attitudes, a strict and disciplined life and broad perspective, characterises this stage of the social order. Knowledge is everything that is to be craved for by men on this level. It is the knowledge that reveals the place of man in this world and ultimately the universe. Knowledge(Gnana) means, not simply abstract thinking or the hair splitting investigations in any field, but it is a complex combination of what we call theory and practise. Such pure knowledge in preference to all physical pleasures is the only thing that has any fascination or attraction for people on the understanding level.

It must be understood that all other Castes need intelligence to discharge the duties that have come to their share respectively. Business as we know in our own age today, requires great intelligence and knowledge of a very high kind. But after all what is all this knowledge? Is it not a mere multiplication of the simple things of everyday life turned into or converted into

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a chaotic complexity by the so called intelligent people, under the guise of simplifying the dealing of human beings? Who can deny that this simplification, as we are taught to call it, requires that hundreds and thousands of intelligent people spend their precious time learning the methods and procedures of running these everyday dealings of men and making it impossible for the lay minds to understand anything whatsoever of that which they ought to know regarding their own affairs.

Secondly, granting that this chaotic complexity is desirable for the management of the progressive business of today, after all is it not the same thing that the people in ancient times used to do , namely administering to the bread and butter side of human life? Our business methods require great intelligence when compared to those of old, but it is in the same line, only of a higher amplified kind. We cannot, therefore, blind ourselves to believe that the achievements made by modern business men,by exercising great intelligence, could be made equal in value to those of an intellectual, (i. e. Brahaman) of today.

Knowledge which consisted of worldly wisdom, coupled with the wide vision and higher thoughts of the grave problems of life, creation and the end of things, was what the Brahamans craved. They were administrators,

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counselors and ministers at the courts of the king. They were law-givers, lawyers and educators. They were priests attending to the religious and social ceremonies of the people at large. They were moralists and philosophers to guide and lead humanity, not by mere precepts, but by actual example.

Thus a Brahaman never cared to amass wealth or the comforts of life but on the contrary, he was quite indifferent to such material things beyond the plain, simple needs of a thinking mind.

We have seen the psychological implications that characterised such a four-fold division of the Hindu society in the ancient days. We might also note the several incentives that brought satisfaction to these different groups and kept them contented within their social order for several centuries.

The Shudra being a man of very low mentality, is not susceptible to any incentives except those of pure physical gratification. Thus to leave him carefree regarding his maintenance and living, is enough incentive to keep him contented. He sings in merriment while doing the manual labor for one who protects

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him. Those who have seen the colored slave working merrily on the farms of his master and singing songs while doing the work, can imagine how the mere incentive of an assured subsistence is enough for them.

The Vaishyas had the incentive of wealth and the consequent pleasures that came in the train of riches. Though they had to be subordinate to the ruling class, yet in their private and social life they had all that money could buy, and thus they led a contented life. If anyone of them had intellectual aptitude he was able to develop the same, and to use it in becoming a business man of a high order. Moreover, the study of any literature was open to him. If he chose he could become a highly educated person and give up his caste profession, but in order to protect the members of other castes and not to cause any interference with their professions, he was not allowed to hold public positions that were reserved for the Brahaman caste.

This was in spirit a kind of guild union system. In the case of the Kshatriyas the incentive was power to rule. The Kshatriyas were given the same educational privileges that the Brahamans or the Vaishyas were given, but they were advised to train themselves in the science of government and were given intensive military training in order to become very efficient rulers

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or soldiers as the case demanded. To protect themselves within their own caste and to protect the corresponding functions and privileges from competition on the part of the people of the Brahaman or Vaishya caste, certain restrictions were laid down. No person, even if he became proficient in a profession other than his own, was allowed to hold or rather encouraged to hold any office of rank in that profession. The Kshatriya was allowed to acquire as much learning as he chose. It was his own affair. Learning and knowledge were never monopolized by any single caste, but were the property of anybody and everybody. Only the members of the Shudra caste were not allowed to read or study the sacred literature for fear of their misusing it . They were not allowed for the very same reason which led the Americans to prohibit the colored children to study in the same school with the white children and which led the Americans to allot separate cars to the whites and the blacks in the Southern States even today. It was generally felt and believed that the unclean life that a Shudra usually led, due to his lower level of mentality, as well as due to the menial work that he did, bred unclean habits and unrefined manners and attitudes; and as such he could not be reasonably and safely admitted to the study of the sacred and philosophical works. This was perhaps primarily due to a physical repugnance and prejudice

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on the part of the Aryans toward the Shudras. Other reasons were naturally invented or sophisticated as we have done and still do in many cases.

The incentive in the case of a Brahaman was honor or respect paid by all of the three castes to him. He did not have the ruling power in his hands, nor the wealth like the merchants to meet his needs and desires. From the standpoint of money and power he was the poorest of the first three Aryan castes. Yet the duties he was discharging toward the betterment of the society were more numerous, more difficult, and involved greater responsibilities. All that he did was in the main a sacrifice without any adequate material return whatsoever.

But the bigness that comes through intellectual superiority does away with all of the desires of a lower order. It is the very nature of sacrifice, self denial for the good of others, that brings untold satisfaction and happiness. Plain living and high thinking in the real sense of the terms have a singular charm and happiness of their own. Wants of any kind cannot make a person of such a tendency, whether born or acquired, miserable or discontented. He only needs one legitimate thing to hold on to his duties and to lead a contented

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life. That is HONOR! Take this away from him and nothing is left him to remain virtuous. He is sure to follow in the footsteps of other kinds of people and cease doing his unselfish duty. Brahamans are described in the Sanskrit literature by high sounding and glorifying epithets. They are called मानधनाः (those whose wealth is honor). भूदेवाः (earthly gods) etc. All this is quite psychological, as even today the kings and emperors are addressed with like epithets, though they mean very little in reality.

Moreover, it is remarkable to note that it was not wealth or physical power that was respected more than anything else. It was the pure, simple, self denying, intellectual life that was respected. To speak in more popular terms, it was not the Kaiserism of Germany before the War, or the Almighty Dollar of America before and after the War, that was held as the object of worship, but it was, as the true and rational Christians will put it, Christ, the actual living virtue, reason and service that was respected and worshiped by the Hindus of old times.

This was the psychological evolution of the Hindu Castes. We shall see later the [illegible] causes of the degeneration and the chaotic condition

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into which the caste system has degenerated. At this stage we are only concerned to note the psychological implications in the organization and administration of the all-sufficing four castes. Having seen thus far the division of the Hindu society into castes, we shall take up in the next chapter a discussion of the measures adopted by the Indo-Aryans to sustain the caste system and render it a practical program.

Summary.

1. Character of the caste system.
   (Castes are not idealistic pictures of social organizations but they are actual working plans.)

2. Motives underlying social classification;
   a. Aryans vs. Non-Aryans.
   b. Division of labor according to nature and behavior.
   c. The three functional groups and their designations.

3. Mental evolution and the corresponding social status of the different groups.

4. Incentives for satisfaction which exist within ones caste.

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CHAPTER VII.

EDUCATIONAL SYSTEM OF THE FOUR ASHRAMAS

Just as the social life was divided into four castes, so also the life of the individual was divided into orders. These orders, known in Sanskrit as Ashramas, were designed to regulate the life of an individual, as well as to regulate the groups of individual in the form of castes. The division of orders was purely educational in character. For individuals as well as groups of individuals were considered the material of which the social structure was built. Thus the training of these individuals consisted , not only of schooling in their early years, but also in an all around development during their whole life. It might be well to give a few definitions of education as formulated by the ancient Aryan educators.

1. Education is that process which has the power to determine the future of a person.

2. Education is the wisdom that enables individuals to make satisfactory adjustment to their environment.

3. Education is not training or instruction in some art but it is <u>living actual life.</u>

Education does not, therefore, begin within the school walls or end there, but it begins first at the house of the Guru(teacher) and ends with the close of life. Nature is the great school master;in

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her school the human race has learned innumerable lessons and these lessons have proven to be more firm and lasting than the lessons learned within school walls. Spencer's idea that education is a preparation for for complete life may be true in so far as all learning is confined to the schools and the school age; but the Aryan conception was deeper. John Dewey, the great American educator of our time, voices this wide conception of the ancient Aryans when he says that education is not a preparation for something to come, but all education must begin with the child and lead into human civilization. All education must start from the traditional path and be adapted to the environment of the child of today. It is actual living and partaking of life, learning all the while the truths of life as we pass through the corridor of experience.

Such an education of an all around nature has to be based on the plan that will suit the social structure and at the same time be psychologically adapted to the nature of the human organism. The higher the mental level of an educable organism, the more complicated, greater in content and stricter in discipline, should be the form of education designed for it. Higher mental level, after all, means the greater cerebral development with intricate connections and convolutions of the association fibers, finer motor and sensory dis-

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charges and quicker reception and transmission of the stimuli through several end organs of sense. Accordingly the Aryan educators who were not mere academicians, but social leaders, law makers and administrators of all kinds, laid down this orderly system of education, dividing the life of an individual into four parts. This division was based on the complex foundation of biological,psychological, social, economic and religious, political and spiritual considerations. It will be evident to one who has understood the social scheme as described in the previous chapter, how all these several scientific considerations were given to the formulation of these orders that are an essential compliment to the four-fold system.

The division of the society, into four all sufficing functional groups could not be complete and practical unless some measures are taken to limit the functional powers of individuals of one generation from interfering, overlapping and continuing these functions during the whole life time of the second or third generation. Selfishness is one of the primary instincts of man, and the desire to hold on to ones function and to the attendant authority and honor, is invariably strong in all human beings. Thus in the interest of the younger generation, measures have been

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laid down on a pure psychological basis which divide the life of an individual into parts. Each part is to to be devoted to a certain line of pursuit which is in turn, a part of the whole function and aim of the life of that individual.

This not only enables the individuals to adquire different kinds of training as required and possible from the biological and physiological growth and development of his organism, but politically, and especially economically, it saves the conflict of interest between the old and the new generation, there being a continuous stepping in and out of functions and offices on the part of every individual. This is known as the Ashrama system which is an integral part of the Indo-Aryan caste system. It may be observed in passing, that violation of the laws of the Ashrama system, due to various causes on the part of the people of India, ultimately led to the chaos and inefficiency of the caste system, culminating in the present day abuse and disintegration of the Hindu society.

Ashrama life is the very root of the Hindu culture. Whatever of idealism has been developed in India, has been very largely due to this age long system which from the very early days of Hindu civilization has made it possible for a Hindu to realize

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and build up an ideal for his individual life. This may be psychologically termed a system of individual character training interms of the approval and disapproval of the culture of the land.

Besides it has one far-sighted aim of safeguarding the caste system. The necessary divisions of castes may not breed pride of position or conceit of personality. The individual is made to go through a severe training and discipline to develop a spirit of self detachment in the four stages of life.

A. Brahmacharyashram (The Education Period of a Celibant)

The Ashrama procedure is as follows:-

The children of the first three castes of the Aryan and semi-Aryan groups, when they have finished their eighth year go through a ceremonial known as the Upanayana(translated into English as the sacred thread ceremony). The word Upanayana literally means initiation or"taking near" to the preceptor for education. After this formal ceremony(for a detailed description of which, see Dr. Bose's "Hindus as they are") the boy enters the house of his Guru(teacher) who takes full charge of him, not for the sake of money but for the sake of imparting knowledge and wisdom, and thus fulfilling his own duty as has come to him by reason of his caste and Ashrama.

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The first stage of life is called the Brahmacharya which means the period of celibacy and discipleship. The three vows that a boy has to take are,-

"Poverty,
"Chastity,
"and obedience."

It could be seen how these vows are scientifically suited to the organic, mental and physical development of the individual at that stage.

The houses of the Gurus(teachers), as are all homes of holiness in India, are very plain and simple. They probably live with their wives and children, and there receive the young disciple who comes to them to be made fit for the different positions he will occupy in life.

The first and foremost lesson that this boy learns from his Guru is about the greatness of God as manifested in this wonderful creation of His. All know the psychological justification of this initial training. It aims to foster good attitudes and check man from running wild like animals in the sheer pursuit of physical wants and their gratifications at any cost.

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It is important to note that in the house of the teacher, which is a hermitage, no caste is observed. Students coming from all of the three castes are lodged and boarded together. They go through the same training and discipline up to the age of thirteen and fifteen. During this period of the plasticity of the nervous system, a common training, physical as well as mental, was deemed highly essential. For in this period the individual is capable of being influenced by surroundings more than at any other time, and as such communal interests, fellow feeling, brotherhood of castes etc., if cultivated in the mind of the young boys by receiving a common education and living the common life, would ensure the solidarity and safety of the society at large when these boys become the functional members.

The rank of the parents is not considered at all. These hermitages of the Gurus were in the forest where great Indian Universities were conducted. Forests were turned over to such institutions of learning as land grants for their maintenance by the state. The theory of establishing schools and colleges away from the noise and rush of the city life, was staunchly adhered to, thus creating almost a new world for the young boys, where they could learn by living, the practical problems of the different walds of life.

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The whole preparation is for the forth-coming communistic life, for which India has been so famous all over the world.

This Ashrama-system of training individuals in efficient citizenship with the ideal of communistic life is an outcome of the age long experience of the civilized Indo-Aryan societies. Financing of these forest universities and the boarding of the teacher and the taught at the hermitages, was done partly through the produce of the land grants and partly through the public funds and individual contributions which were voluntary. If the parents of the pupil could send any money, then, well and good, if not, his expenses were met through the public funds of the institution. The public financing of the institutes of learning was based on the Hindu idea of sacredness of learning. It is the lure of the material civilization of today on the one hand, and the consequent slackness of noble ideas and ideals of life, due to the want of directive force or power on the other, that is gradually drawing India out of her profoundly human ideas.

The names of these four orders are:-

1. Celibacy. (Brahama-charya)
2. Family of conjugal life (Garhasthya)
3. Partial retirement (Vanaprastha)
4. Renunciation (Sannyas)

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1. Members of the Brahaman caste were supposed to go through all the four of the above mentioned orders. Thus we can see the pressure of discipline, self control and variagated experiencial ordeal through which the most honored of the castes had to pass. It was permissible for certain individuals of early intellectual ripening and depth, to pass from the order of Celibacy right on to the order of Renunciation (Sannyas) skipping over the two intermediate orders. But as a rule Brahamans went through all the four orders, learning all the while several lessons from this kind of variagated experience and occasional self control which was naturally called forth to be exercised while quitting one order and passing into another of quite a new nature.

2. The Kshatriyas were enjoined upon by the first three orders and were not required to take the vow of complete renunciation of all they once possessed and enjoyed. Psychologically it is but reasonable, not to expect too much of a Kshatrya whose life is spent in conquering, mastering and enjoying the things of life. Partial retirement, that is, giving up the office in favor of others who were prepared to step in and merely claim the means of honorable subsistence, like the modern pensions, was almost a last self-denial that a warrior can be expected to do.

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3. For the Vaishyas(Merchants and Agriculturists) only the first two orders were enjoined i.e. education during the plastic and pre-adolescent period and after that family life, business life and general functional life until the end. A Vaishya could go into partial retirement if he chose to do so but the kind of life he led all through his youth and middle age, of money making, enjoying luxuries of wealth etc., left him generally sluggish, corpulent and incompetent to face any physical privations or troubles. Even in our time we see this in the case of most of the business men, when they reach the age of sixty or sixty-five. This is due to the comfortable mode of life, from a physical standpoint, that this class of people leads.

Also in the case of an agriculturist the farm duties, after a while, become almost stereotyped and he loses all interest in things other than his usual life. Moreover, the other two orders are rather intellectual and require self denial and detachment from things one has owned for a long time. The sense of attachment is naturally very great in the case of those who have something to be attached to. A Brahaman's life from very childhood is so formulated that the sense of property has rarely a chance to enter his mind. But a Vaishya, more than even a Kshatriya, is attached to so many things.

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Even in the lowest stratum of his caste he has to cul-

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tivate the sense of attachment to the things that he might progress.

Whethermbe an agriculturist, a craftsman or a business man, he deals in materiel objects more than any body else. As such to enjoin any stricter discipline on him than the fulfillment oft the first two orders would mean to stretch. the virtue beyond its limit. Also his family life was full of individual , social, commercial, and national duties. His was the monopoly of charity. All other orders in one way or another depended upon this caste. Kings, educators as well as the laboring classes need the caste that handles agriculture and business, producing distributing, and perpetuating the propperity. of the society.

4. Shudras like the colored people in the United States were negected. Due to the kind of work they were doing for the society, there was never a chance left to let them out of it and do something else. Thise who serve others know that there is never an end to it. There is always a demand for manual labor and the lower kinds of service. moreover as the life of the Aryans, that is, the members of the first three castes, was formalized and organized in a definite fashion as described before, their growing population and increasing needs required a greater number of servants.

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Besides the pursuits of life for the Aryans, did not terminate in the acquiring of education, living a conjugal life producing and enjoying the needs of the world, as we see today in our modern communities, but the order system endorsed and encouraged the removal of the functioning members of the society for something supposed to be higher and nobler beyond mere function of living. This had much to do with the neglect of the Shudra caste. They had no time left to attend to this class of the Aboriginies and the people of low intellignece.

We also see the same thing in our American history of Education. The state laws passes from time to time modifying the conditions of educational opportunity for the population as a whole shows clearly how for a long time no care was taken of the colored population. The gradually some states showed a liberal attitude but did not approve of putting the colored children in the same schools with the white children. Moreover the courses of study offered for the colored pupils were much inferior in content . Until very recently a colored man was indirectly barred from making free use of educational opportunities. Even today there are many difficulties in the way of a colored boy getting a satisfactory education as compared to those of a white lad.

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This is true every where, (whether we like to admit it or not) where the relation of conqueror and the conquered, superior and inferior, white and the black or yellow exists. Aryans were no exception to this deep rooted trait of the human nature. Still in those old times they did what they could by admitting the Shudras in their social system and recognising them as human beings who possessed the same kind of soulð , though on a very low level. of evolution.

Educational age as a rule was from eight to twenty-five inclusive. The initiation ceremony (thread ceremony) was performed at the age of eight, as has been said in the fore going pages, in the case of all the first three castes. From the age of eight to thirteen there was compulsory primary education described for all . The curriculum during these primary grades was uniform and common to all. This was the general foundation for all kinds of branching out of studies which took place in the next stage of education, according to the needs of the pupil in terms of his caste. His caste simply decided the line he was to take up; but in that line he was perfectly at liberty to choose his special interest. For example a Vaishya boy will be directed to enter the vocational and agricultural line; then within the limits of that line there are innumerable branches of study and training. He could take up any one or more of those several trades that he liked. Also there was some few courses that were

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compulsory according to the nature of the main line of study. For instance, a boy of the Kshatriya caste could take up ploitical science, economics, philosophy or any subject he chose to specialize in or to study as far as he could, but military training was compulsory for him under any condition. In times of war he was to be drafted first, whether he was actually living a soldierly or kingly life or not and as such he was required to have that sort of training compulsorily as a rule.

From the age of thirteen to sixteen or seventeen the curriculum laid greater emphasis on compulsory courses and electives were comparitively few. For this was the age when conscious education stepped in and here was the time of habit formation and creation of likes and dislikes.

Teachers were as a rule from the Brahaman caste and they being essentially responsible for the authorship and especially for the perpetuation and smooth running of the caste system, advised and instructed the students in such a way that the students would forma habits , likes and dislikes, that would make them effecient citizens of the society in terms of their respective castes.

It must be noticed that, Indian education was not directive in nature as the education in America is but it was purely instructive. On that ground it must be admitted that the Aryans were not so very liberal in their

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social views; rather on the contrary we have every reason to infer psychologically from their social and educational theories and practice that they were a conservative people in the main. Their progressive attitudes in many respects may permit their orthodoxy to be called an Enlightened conservatism.

The age limit of compulsory education was fifteen after which a boy was allowed to leave the school that is the hermitage of his Guru (teacher) if he chose to do so or if his parents so desired, to take up actual part in the vocation of life. In many cases, especially in the case of princes, the boy was required to leave the school right after the compulsory age, to succeed to the vacant throne. Also the poor people of the Brahaman, Kshatriya, or Vaishya castes needed their boys to take up some remunerative work and support their parents even from that early age.

From fifteen or seventeen on to twentyfive regular specialization work began. One had to choose his major and some few allied electives and do intensive study in that particular line. This specialization program however, was not so much of an intensive research style. Education was mainly cultural. Though we do find the sciences of Medicine, Astronomy, Mathematics, and Grammar very highly

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specialized. Each one of these required full twelve years of continuous study to complete the work. The last namely grammar may appear rather strange to be grouped with the other accepted sciences of modern times. But due to the highly developed and complicated form of the Sanskrit language, the then spoken language of India, grammar was so elaborately worked out that often it could be substituted in the upper division work for mathematics.

All the curriculum was so organized that a youth could normally finish his specialization as well as the general education by the twenty fifth year. Then the period of family life set in. A student was sent out with blessings by his teachers to go to the city or town and get married and start actually participating in the problems of life, as a family man. Marriage was not compulsory on either of the sexes but it was highly recommended. A detailed description of this will be given while treating the second order of the caste system.

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Family life(Gruhasthashrama)

This order is instituted with two fundemental psychological reasons:

1. To take care of the sex instinct.
2. To perpetuate the human race.

Thus the time for marriage and the forms of marriage are laid down in the works of Manu, the Hindu law giver, according to the physical and mental levels of the people. Since the first three castes are based on this very consideration Manu speaks of eight forms of marriage with a detailed description of each and that description tells us how those different forms of marriage are acceptable to peoples on different physical and mental levels. Also the time for marriage varied in different castes. This was also due to the social and educational differences among the castes.

A Brahaman had to undergo a comparitively period of celebicy than a Kshtriya or a Vaishya. He was supposed to acquire greater self control and gravity of learning to function efficiently without any materiel power at his command. All he could do was to inspire awe and reverance in the minds of the people at large and on the strength of those two keep up his social status. Thus normally

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a Brahaman was supposed to get married from twenty on. Highly educated Brahamans married at the close of their education or about the age of twenty five.

The Kshatriayas , due to their physical education and naturally robust frame used to become physically matured and the age of fifteen. Thus they were supposed to get married from fifteen on to twenty according to their social needs.

Similar was the case with the Vaishyas(Common people). Some times they married as late as a Brahaman and sometimes even earlier than the Kshatriya. The later case of early marriage was due to two reasons: 1.

1. In the hot climate of India sex maturity was as a rule earlier.
2. Very closely knit family system in India makes it necessary in the wealthy families to get a girl in the family circle at an early age, so that during the impressionable age she could be instructed in the family traditions and could be so brought up that she would not look upon the members of this new family of her husband as strangers , but will gradually get used to them and learn to regard them and love them as her own people.

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This consideration is very important and could not be understood by those who have not experienced a family life in the wider sense of the term. We notice in the animal kingdom that, the male and the female form a real family unit. The young ones are members of the family only during their infancy. No sooner do they get strength enoug to stand on their own legs for their support and protection than they le leave the parents and within a short time forget their relationships, even to the extent that the young starts the propagation of his race through his own mother.

We human beings are blessed with reason and our power of remembering things is infinately greater than that of any animal. The only thing that distinguishes us from other lower knigdomes is our rational behavior which makes us not merely gregarious but our gregariousness is highly selective and systematic. Primitative man with the dawn of reason came to understand the sex difference but with the developement of reason came to protect and respect his companion of the opposite sex. Here also in the human kingdom we find at the beginnigg of conjugal life husband and wife , only two constituting a family. But as the social association fibers began to increase in number he could not seggregate himself from his parents just to win a wife for his personal gratification but compelled his mates

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to come and live with him and his parents. Thus he learhed to bind the past with the present. When children were born the sènse of future relationships evolved and he did not like to let his chilfren go away from him leaving him and his wife by themselves. So he brought up his children in such a way that they learned the same lesson that he had learned through sheer experience.

Thus with the advance of natural civilization man began to live in larger groups called family. This developed into the tribe, society anf nation. One who is able to live such a life of larger and wider association came to be regarded as a truly human and civilized person. This was in brief the psychological evolution of human mind from the social point of view. From this view of natural civilization of man , early marriage with the aim of educating the girl in the traditions of the family and making out of her a worthy mistress of the group, who would enhance and promote the name of the family and add to its glory by her kind, loving, respectful, human, and sociable conduct towards all, deserves all praise.

The critics must remember that in these early marriages there is no plase for even the thought of sex relationship. Older people who have a vision for the future choose a good natured, healthy girl from a family that is

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socially and morally equal to their own. Parents and other elderly relations of both sides get together and think out the desireability of such a union and then contract the rlationship.

Marriage is a mere formal ceremony so far as the young bride amd bridegroom are concerned.. Great care is exerted by the older members in the family of the bridegroom to superintend the behavior of the bridegroom towards the bride. For the first year of this nominal married life some elderly woman from the brides family for whom the young girl has great love and attachment , is sent to live with her at her husbands family. Thus the serapation is much mitigated and the young girl gradually gets used to the new environment. Alsot the people of the bridegrooms family are always exceedingly kind and loving to this new member of the family.

When the girl attains the puberty age the mother-in law attends to her and a public announcement is made of the day for the honey moon. From that day they become husband and wife in the eugenic sense of the term.

Thus we see that in the case of rich people or in the case of families that have rich heritage of traditions child marriage becomes a necessity from a social point of view.

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If a young woman of fifteen to twenty years of age who under warm Indian climate has practically become a matured woman, whose ideas and ideals are formed, whose character is built up and who due to her long association with her own people during the impressionable age, finds it difficult to readily understand and appreciate the views manners and treatment of the people at her husbands home, be brought into the family, in nine cases out of ten family factions crop out and the only solution available under that situation is to go back to nature, that is to take to your wife and leave those who brought you up who underwent all kinds of sufferings, physical, social and pecuniary for you, behind to their own fate and enjoy the life in the company of your newly acquired friend as animals and birds do.

Early marriages in poor families are not socially commended at all .Also the religion does not permit early marriage in the eugenic sense either. This much in favor of the rational earlym marriage is enough for those who can understand the underlying conditions and social implications. For those who cannot understand the true significence of it will never do so even if volumes should be written to explain the theme.

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In the discussion of this second order of the caste system it will be proper and essential to give a general psychology of marital relations among the Indo-Aryans.

Marriage Institutions

According to the religious and social law of India marriage is not regarded as a matter od merely choosing a companion of the other sex. If that were allowed, that is, if free choice were to rule the matrimonial affairs it would make the social life individualistic and with it the caste restrictions would be much shaken. The feeling of love would have become an incentive to break the rules but as the marriages came to be arrainged by the parents in the majority of cases, the force of this feeling does not avail even now.

The feelings, information, ideas and calculations of the parents being the controling factors in Indian marriage the custom of marrying within the caste is retained. The theory of marriage purity as preached in Indian scriptures will reveal the reason why the Hindus hold to this form of marriage. It is thus:" A really faithful woman or man ought not to feel affection for a man or woman other than the one with whom she or he is united. For a superficial observer physical purity or pollution stands for morality

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and its opposite. But psychologically the objective standards of morality according to thinkers are mental attitudes towards the other sex. "

On this point the Bhagvadgita says"

"He who controls all the physical senses but keeps thinking of the objects of senses , mentally, that fool is said to be an immoral person."

This is not what the Hindus alone preached or beleived. It is admitted by the thinking minds of the world. It is indeed a very difficult and perhaps extra normal doctrine for the average human being and can only be practised by the super men. But on the whole the ideal that is to be placed before the society and inculcated in the minds of the people for practice is with the aim of helping the evolution of mankind to culminate into a super-man society. All the great souls recognized this thot; opportunitists, due to their narrow considerations, have often condemmedit as unpractical and purely idealistic. Christians will do well to recall what their prophet has said on this point and consider how far it approves the love marriage as in vogue today. Jesus said:

" Ye have heard that it was said, thou shalt not commit adultary , but I say unto you, that every one that looketh on a woman to lust after her hath committed adultory with her already in his heart. And if thy right eye causeth you to stumble, pluck it out and cast it from thee.

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For it is profitable for thee that one of thy members should perish and not thy whole body be cast into Hell. And if thy right hand causeth thee to stumble cut it off, and cast it from thee, for it is profitable for thee that one of thy members should perish and not thy whole body go into Hell. It was said also, who ever shall put away his wife let him give her a writing of devorcement. But I say unto you, that every one that putteth away his wife and saving for the cause of fornication , maketh her an adulteress and whoever shall marry her when she is put away committeth adultory ."

Such purity is compulsory not only after marriage but even before marriage, for that is the only correct ideal of chastity. No maiden could be considered pure if she feels love for a man other than the one to whom she might get married. As she does not know whom she is going to get married to she must not feel affection in the passionate sense for any man at all, before marriage. If she does so it is a sin. So it is better for a girl to know whom she has to love, before any sexual consciousness awakens in her.

The eight forms of marriage of which Manu speaks so much seem to have been the forms that were in actual ex existence in those days among people in different parts of India. Manu approves of the first four forms and calls them civilized marriages. While the remaining four forms are not approved because of the low mentality, unciviled conduct, barbarous methods and low tastes characterized them .

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These last four forms were practised by the aboriginies as well as by those wild tribes that enter India from time to time.

The form of marriage used for the Brahaman caste is known as "The Brahma Vivah ". In this form the young scholar after completing his education or leaving the school is supposed to go back to the society and with the help of the elders, parents, friends, ect. ,gather information about certain marriageable girls of his caste in regard to their physical , mental, educational, social family, and lastly moral status. Then he was to call on the parents of those girls whose descriptions appealed to him and ask the favor being introduced to their daughter. By way of conversation for some days with such young girls, it was easy for an educated Brahaman boy to find out whether the party was suited to his nature and education and such other considerations.

The boy would not be introduced to the girl until the parents of the girl got full information about his family, education, social status etc. If all of these were found to be satisfactory he would be permitted to know the girl and then if both the parties feel satisfied and inclined toward each other the boy was to go to the father of the girl and beg of him his daughter in marriage.

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All this was not very intricate procedure for the simple life of the Brahamans of those ancient times and their high educational standing rather made matters quite simple and straight forward.

The form of marriage used by the Kshatriyas was known as " Gandharva Vivah". This was exaqtly similar to the love marriage in the west. A kingly Kshatriya whether he was a prince or an ordinary soldier, naturally took pride in wining the lady by his chivelrous conduct and heroic deeds. The famous drama "Shakuntala " written by the greatest of the Sanskrit peets, Kalidas, is a master piece and is real to the letter depiction of the Kshatriya marriage and its whole procedure.

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Reference : Dr. Arthur W. Ryders translation of Shakuntala is the best to read. Everymans library series.

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Love marriage was called " Gandharva Vivah" because it was beleived by the Aryans to be the form of marriage used by the Gandharvas or the pleasure seeking guardians of the eight quarters, of Indian Mythology.

It must not be understood even for a moment that the religious orthodoxy of India was completely void of all feelings and considerations of love.

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Love marriage was regarded as a very noble type of union, but it was never allowed to confine itself to the physical side of the problem; it had to be linked with the aim of life as a whole. The wife was regarded essential for participation in any sort of religious ceremony. Gods it was said, would never be pleased with the services and offerings of a man who was single. The religious position of a woman , which was greater than any position ever offered her in any society of the world, made marriage more than mere physical gratification concern or propogation duty.

Divorces in the Kshatriya caste were permitted due to the nature of love marriage. People are likely to commit mistakes of choice and repent of them later. But socially divorce was condemned or at least not looked upon as respectable.

In the case of the Vaishyas (common people) "Daiva Vivah" (determined marriage) was used. This was the kind of marriage spoken of at length before. Parents of the bride and the bridegroom are responsible for contracting unions of their children. Also it may be well to recall all the reasons and considerations shown before to explain the psychology of this practice. It is called <u>Daiva</u> or determined form of marriage. because the bride

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or the bridegroom has no choice in it.

It is strange to say that , as the Indian society grew bigger and bigger in population and the consolidation of it under the Brahaman guidance, tended to make it intensely conservative the Vaishya form of marriage namely marriage contracted by parents, got the better of the upper two forms and today among the upper castes this form is common and deep rooted.

This second order of the Hindu caste system stands in the main for the attainment of the three ends of the worldly life namely Dharma (duty) Artha (wealth) and Kama (desires). Duty consists of helping the maintanance of the other three orders. Wealth means producing and perpetuating the prosperity of the community. Desire means satisfaction of personal longings as human beings , that is, making use of the worldly things towards ones physical wants and needs.

I

It is plain from what has been pointed out in the fore going pages as well as in the previous chapters that there are two important elements in Hindu caste system. 1. Endogamy and II . Hierarchy. The classes, races and occupations have a combined effect of exclusion of one group from another. Also due to the life work and the attendant mental level and the degree of self sacrifice there is an understanding that, one group is superior to

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another group. Of these two elements, in this story of marriage, it is better to single out the element of endogamy for psychological considerations. Westermakk could be quoted here with sufficient propriety since he has done great study along thsi line. He says":

"Affection depends in a very high degree upon sympathy. Though distinct attitudes, these two classes of emotions are most intmately connetted. Affection is strengthened by sympathy and sympathy is strengthened by affection. Community of interest , opinions, sentiments, culture, mode of life, as being essential to close sympathy, is there fore to warm affection. if love is excited by contrast it is so only within certain limits. The contrast cannot be so great as to exclude sympathy. "

Human affection is generally restricted to those who are similar in these respects. People differing in race religion, civilization and customs are also different in those essentials of close sympathy, and human affection is always guided by race and religion, customes or social positions. All these considerations explain why people tend to become endogamus and then castes or classes arise out of that. This was not or is not peculiar to India alone. Nor is it characteristic of primative people only.

Let us take the case of the civilized nations of Europe. In Sweeden in the seventeenth century marriages outside of the class were punished. According to the German civil law the marriage of a man belonging to a high nobility

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nobility with a woman of inferior birth was regarded antil before the great war at least disparaging and the woman was not entitled to the rank of her husband, nor was the full right of inheritance possessed by her or her children.

This period of family life extended over twenty five years; that is at the age of fifty amn and woman were expected according to the order system to relinquish in favor of their successors all theor material possessions, make arraingements for their support and lead a life of partial retirement.

Partial retirement (Vana Prastha)

,By hhis partial retirement ordor was meant that in most of the ordinary affairs of the family life, the elders were not to be much concerned. It was the duty of the young people of the family to look after those details. The responsibility of the house hold together with the social duties were to be discharged by the active members of the family. The retired people were to assist the younger generation by way of kimely advice ans such other help which they could afford to render. But the main purpose of this partial retirement was two fold:

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1. To teach the next generation to function in place of the older one by handing over the rights, responsibilities and priviliges to them.

2. To learn self control , detachment from the worldly possessions and attractions, to the end of ultimately renouncing all the material connections with the world .

This was a gradual training in learning how to participate in the activities of the society without any personal selfish interests what so ever. People during this stage have made very remarkable contributions , especially literary and philosophical, to the culture of India.

Unselfish interests on the one hand and on the other the desire to do something beneficial for the society before taking the complete vow of renunciation,,spurred the people to exert their best efforts. Consequently the results were often highly beneficial to the community as a whole. While the older people were passing their days through this partial retirement order, the younger people also learned to become self reliant and to gradually loosen the ties of attachment to the older generation, which often retards the progressive march of the youths.

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This order lasted for twenty five years. physiologically speaking this is the normal time whne people should get oût of active or even partial partîcipation in the affairs of the world for eventually it becomes and obsticle in the problems of the society rather than otherwise.

Sannyas (Renunciation)

This is the final order. T he individual stepping into this order has to go through a certain religious c ceremony in which he takes the vow of complete renunciation of all worldly possessions. He becomes a citizen of the world and is no longer a member of any caste. All castes are alike to him. All the restrictions of inter dining, touchability etc. vanish in his case. He lives in the spiritual kingdom and recognises God alone as superior to him. He is subordinate to none in the world. ,He gives up all of his hard earned possessions, comforts, human ties, in order to embark on that austier phase of life in which he is supposed to attempt communion with the almighty principle that creates, sustaims and destroys all the universe. His is the life of thought. Merged in high abstract philosophy, living on the highest intellectual plane he learns to manifest the supreme virtues of piety,truth,

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justice and knowledge.

As has been said before, he is absolved from all of his worldly obligations in the legal sense of the term. He changes his name and takes a new one which has a universal implication.

The whole creation is alike to him since on this mental level he is supposed to see the spirit of things and not the mere external form as he did during all of his previous years.

Occassional meditation on abstract principles, plain simple life out side the attractions of worldly noise and struggle, bring on his a certain gravity. ,Constant communion with nature makes him a pure lover of Gods creation and deep thinking, a study of philosophy and chaste life make him rise above the normal plain and attain a unique physical and mental stage of dignity, awe, and reverence.

The great "Shankar" who reconstructed the dwindling Hindu society and religion when Budhism began to rise in India, was a Sannayasin (Renouncer) . He spent all of his life without ever owning anything but all the while doing most unselfish servicet to the human race.

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In modern times the affairs of the world have radically changed the nature of human life. The needs of humanity are different to day from what they were in old times. Hence one taking the vow of Sannyas (renounciation) has to lead a somewhat different type of life than was customary. Dr. Kurtakoti, who is one the representatives of the great Shankar in India to day has taken this vow and has been busy all these years reorganizing the social and religious life of the Indian people. He is the first of his order who has taken active part in the modern educational programs of the country. He has been recently elected as the chancellor of the " Tilak Mahavidyalaya ", a new university lately established by the Indian nationalists in memory of late Mr. Tilak, the founder of Indian nationalist party.

Dr. Sir. Subramhanyam Aiyar, who held high public and goveenmental offices during his life, stepped into this order and is now rendering most unselfish service to the society in bringing about the economic and political uplift of India. He no longer claims any of his titles.,

Mahatma Gandhi, after all of his brilliant career as a scholar in England and a very highly paid barriste Barrister in India and in South Afriea, entered this Ashram and is now leading the masses of India toward their political emacipation.

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According to Christian missionaries and Colonel Wedgewood a British officer , Gandhi is thr only living person who is leading a real Christ-like life. No political leader in any country enjoyed Gandhi's fame . Even his enemiess have nothing to say against his personal character. Love, truth and piety are his weapons . He does not beleive in physiacal force as the instrument that a human being should use. in obtaining anything that is good and righteous.

Young educated Indians have great reverence and admiration for this order and for the people entering it. They all aspire to enter it some day when they could realize the bliss of universal attitude , vision, and experience.

This order closes the drama of human life in four acts.

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CHAPTER VIII

HINDUISM AND THE CASTE SYSTEM.

Very often a question is asked" What is the relation of Caste system to Hindu religion?" It is easy to ask such a question, but to answer it is a very difficult matter. The difficulty is not due to the incomprehensibility of the Phenomena themselves but to the false ideas which exist as a result of the present courrency of a wrong system of thought. The study of social sciences in Europe is new, and new as it is, it has received a very one sided developement.

The students of social sciences had not a good knowledge of civilizations other than occidental. Moreover their ideas have been fettered by the limitations of their own languages, and in my opinion this fact prevented them from studying their own civilization in a manner sufficiently objective.

The first point is whether caste system is allowed by the Hindu religion or not. This question sounds reasonable to one who understands the word religion as it is understood in occidental countries.

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The occidental society was formed on pre-existing constitution. A certain master and his teaching existed and those who joined the Theophratry and followed its teachings became members of the trible. The members undertook to follow the teachings as they are. Thus it became an important matter for every person to find out whether any particular dogma or doctrine can be found in the religion, that is, in the original constitution, which he is supposed to follow.

If anything is approved by the master it is to be followed; if it is disapproved, it shoul be abondoned. In this case it is perfectly natural to ask whether a certain thing is allowed by the religion or no just as the members of the legislature while voting for any law, would consider whether the particular procedure is allowed by the constitution.

Thus Religion, that is, Christianity became the backbone of every institution in the western world. Rome became the central power of all the European Polities. By the time when reformation came, religion did not cease to dominate. The king had to call himself the head of the church and as such an administrator of religion.

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He did not set religion aside but took over the charge of administering it and thus used it as a shield of defence

This was possible because of the nature of religion as the occidentals got. They took what the genius of a single individual offered them, though they made some changes, chose some portions that suited their purpose and formed several creeds, still in the main they had the savior as the central unifying force, whose word and wisdom they did not challenge nor could claim to surpass publicly. While on the contrary the situation in India was quite different; there religion was not any revealed constitution but it was a growth. It was built up gradually by the several contributions by men of high intelligence, pure life, and philosophic vision. There is no savior as a common,central figure, in Hindu religion.

In fact there are many if one wants to call them so. It was a pschological evolution of religious thought, according to the changing and complex needs of the people and according to the rise or decline of mentality.

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Then the laws of Hinduism came to be formulated. It was in fact never conceived as an independent entity but it was regarded and is still so regarded, as the institution which regulates the human thought and conduct, to suit first to the betterment of human life in this world and then to tie it up with the life hereafter according to the doctrine of immortality.

Therefore there are several definitions of Hindu religion, and each one expresses the gradual growth of religious thought, in terms of the philosophy of the time. In short philosophical investigations were the moulders of religion of India. This situation led to the natural logical result of making Hinduism not a religion but a system of religions.

People were free to choose their beliefs and doctrines according to their individual mental capacities. although differing radically from one another in their beliefs yet they all remained under the common catigory of Hinduism. In spirit this was the most democratic attempt of allowing individual freedom in matters of religion and still federating all such divergent creeds into one central organozation.

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The Sanskrit word for religion is Dharma and it is derived from the root <u>Dhru (to hold)</u>. "Dharma is so called because it holds this world together." This is one of the old definitions of religion. (धारणाद्धर्ममित्याहुः येनेदं धार्यते जगत्). This definition shows the universal character of dharma which was designed for holding together in a unified form the whole world.

The second progressive character of dharma is this: (यतः अभ्युदय निश्रेयससिद्धिः स धर्मः।)." That is religion by means of which one could have a successful accomplishment of an all round prosperity and the attainment of Nirvan or salvation ." This definition is accepted as the standard definition of Dharma by Hindu scholars of ancient and modern times.

This is not opposed to the worldly prosperity as some other definitions are. It does not regard the world as illusion but on the contrary it recognises its place and endorsed the attainment of an all sided propperity. Man is encouraged, by this character of Hinduism, to realize his citizenship of this world first, as efficiently as he can and then connect it with the

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aspirations and life after death. This is the greatest of optimism that any religion can preach. It is needless here to quote several other minor definitions of Hinduism found in the sacred books of India. These two are the most prominent ones and they clearly state the two fold character of Hinduism, namely:

1. Universality ,and

2. Worldly and Siritual scope.

Thus Hindu Dharma is not the same as the religion of the western people. The essential difference between social systems like Christianity and Mohammedanism is that in one case there is no conversion ,that is adoption of one group or individual by another, while in the other case there is.

In one case the uniformity of manner, customs and beliefs is trusted to Geographical proximity and which leads to social intercourse and the increase of intercourse is left to time. While in the other, that is in the case of society enclosed in" Religion" an attempt is made to make the candidate believe what other members believe and disregard all that he has that may be different from their beliefs, then he is , individually permitted in the social group enclosed by that religion.

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Hinduism is by no means"National" because all tribes in India were not completely Hinduised, but many nations like Burmah and Siam were brought under Hindu influence. For example, even to day in Siam not only Budha is respected and revered, but Indian heroes like Rama are also revered.

Hindu philosophy which is the back bone of Hinduism does not sanction conversion from one religion to another. It preaches that all religions are for the good of humanity. If people follow what ever is good in their Dharma they will attain all what they desire to accomplish. No conversion can bring any good but it will simply divide the human energy and understanding and thus render difficult the attainment of truth.

Controversies and scepticism enter the mind of the convert and he is usually rendered incapable of thinking in a straight line. Moerover possibility of changing ones Dharma leads to the abuse of such a conversion. Men will tend to use conversion as a means of avoiding the duties that have come to them according to their own Dharma. Also ideas of conquest and conversion by force are sure to enter the minds of the followers of a religion, that endorses and encourages conversion.

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Mohammedanish used military force and the Christians used Missions backed by economic and military power. The curious thing is that all these aggressive religions forget the essential character of their faith. They proceed to civilize the people by using uncivilized means. They do not follow the good principles and teachings of their own religion, do not exert their best in refining their own population which lives a life quite opposed to the teachings of their religion and they set out to save the souls of heathens. What could they expect to give to these heathen converts who have been under a totally different social and religious environment when their own population is not able to follow their accepted creed?

It is a very ridiculous effort made under the name of religion and truth. It is a silent form of militarism. It has led to Militaristic issues every time when the missions met with a genuine opposition. In short it is enough for our purpose in this paper to note the three essential characteristics of Hinduism over and against the teachings of other religions of the world.

1. It is universal and cosmopolitan in spirit as it is regulated by philosophy.
2. It is opposed to all forms of conquest in the form of conversion; whether by force, fraud ,or money.

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3. It recognises the validity of all the religions including itself, as the means to an end and preaches that salvation could be obtained by following the righteous teachings of ones own Dharma.

These three outstanding characteristics of Hinduism should have made it a world religion admitting under it the several religions and creeds. But the fact was that it unfortunately faced the attacks of Mohammedanism and suddenly changed its course of teaching. Self defense made it become narrow and exclusive. Need of strong stabilization of its teachings among its followers , who were ever open to attacks and conversions, made it turn the same wide and universal principles into mere theories. They chalked out a strict and definite program of religious practise. Thus religion which was originally a systematised compilation of philosophical doctrines, principles and modern teachings, became an independent institution and worked out rules and regulations to maintain religious union of the Indian people alone.

It was here that the code of Manu(<u>Manava Dharma Shastra</u>) i.e. ,the science of human Dharma was worked out. The author was a very highly learned man and he exerted

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great influence over the social mind of his time. He constructed a very complex compendium reconciling the teachings of Vedic literature, post-Vedic philosophical doctrines, and the several existing forms of social organization. Thus the Hindu caste system in the form of four all sufficing divisions of the Indian population was introduced into the pale of Hinduism.

But this caste system did not appear this time in its original form. It was split up into several subcastes according to the various needs of the people. The main reason, as it appears, for the incorporation of castes into Hinduism, was the badly felt need of amintaining order in the society and preserving the population as a homogenius community. The attacks from the foreign thought and life ideals, were very great and the internal cosmopolitan organization was not strong enough to stand them.

For this reason the sociligists of the time represented by Manu, introduced caste system into Hinduism and thus we never find castes, in their organised form, apart from it. In fact caste system came to be the chief corner stone of Hinduism.

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But Hinduism does not mean simply caste system. It must be definitely understood, for future pupposes, that castes are merely one part of Hinduism, though a very important part. Hinduism as a whole in its origional as well as present form and spirit is essentially objective. This point is of great significace to the educators, whose job it is to reconstruct the social organization. It is not necessary to hurt the religious feelings of the Hindus while attempting to introduce a new social program or modifying the old one.

The educator therefore had better understand th fundemental doctrines and beliefs of the Hindu community. Such a psychological insight into and acquaintance with the Hindu mind will make all educational and social programs practical and practicable.

One of the basic teachings, as expressed by a poet, is this:" The sole eternal one self is always in conflict with Maya, which causes all the delusion, and makes one thing appear different. Who will stop this conflict? It is knowledge alone which leads to renunciation." In this verse the poet speaks of two important beliefs:

1. Knowledge as the liberator from all bondage of ignorance.

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2. Renunciation; self denial or sacrifice, expressed in terms of service that does not depent upon the return, is the ultimate manifestation of knowledge.

Suppose a man of Christian caste goes to a Hindu teacher for spiritual elevation, the teacher would then tell him how different is the real Christ from the Christ whom he really adores. The teacher would persuade the student to ignore the historical Christ as the later is only a partial manifestation of the real Christ, omniscient and everlasting ,incorporated in human form and acting in human ways. He is a mere living (historically) symbol like an idol through which the devotee endeavours to picture and understand the eternal truth. Thus the teacher's chiel object is not to create a change in the object of worship but in his ideas and phiposophy, leaving the old paraphernalia unchanged.

Another characteristic of Hindu cosmopolitanism is the recognition of the propriety of various forms of worship. In this way they got over the difgerences which the dissimarity of worship may have caused among the various tribes and sects. Above the practice of the variety of worship they had a philosophy which discouraged the oppositions and reconciled contradictions.

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Dharma (duty) is another cosmopolitan aspect of Hinduism. Whether a man is a theist or an atheist, he has to follow his Dharma. This Dharma is eternal and infinite. To whatever a religion a man may belong, whatever school of thought he may follow, of whatever class he may be a member, he has to follow Dharma. Such a Dharma or duty was separated from worship and conceptions of God. According to this theory of Dharma they demanded of a man not worship but fulfilment of his duty.

The moral of this philosophy is this. It is not a matter of importance as to what God a person worships, what doctrine he believes, what path he follows, rprovided he follows Dharma, the duties of man, as a man, and those of his position assigned to him either as a teacher, a warrior, or a trader. Every man is expected to be Dharmika, that is , dutiful. this is the general attitude which brought all the castes and tribes , their worships , their beliefs, under one system.

This philosophy is capable of universal expansion; it was intended to be so. According to Hindu idea, it is perfectly proper or even necessary for a Christian to follow his tribal customs , provided he

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follows Manava Dhrama, his duty as man.

Thus while discussing the place of caste system in Hinduism we find the true spirit and form of that religion is cosmopolitan and universal. Caste system in its popular sense has no place in that religion. It endorses only the origonal four Vernas. These divisions of society according to Hindu religion and philosophy are not meant only for Indian society but that they are essential for all societies of the world. They are to be found every where in the world under one name or another and in one form or another.

This doctrine of four Varnas was a very dominent social doctrine which has shaped the Hindu thought for nearly two thousand years. According to this doctrine a society is to be divided into four classes and all social occupations should be distributed among these four divisions. This distribution of the various positions in life is to be on the basis of merit and accomplishment.

This doctrine of four Varnas, if properly understood, is a very healthy doctrine for any people. This doctrine which is discussed at length in the chapter entitled" Psychological Foundations of Caste Systems" is not the same as the caste system in vogue today.

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The Brahamans who introduced this doctrine did it with the best aims. They did not mean to reduce the society to the condition that is prevalent today. Although it is necessary to change this original four caste plan yet it could be modified and the underlying thoery, at least, of this social program could be made use of while making plans for the reconstruction of the Hindu social organization.

Not only the Varna doctrin does not indorse present caste of India but even the Dharma philosophy does not support it. However the idea of the division of society in the four groups, distinguishing the members of one from those of another, on the ground of their differences, in terms of merits(intelligence), natural inclinations, capacities and actual behavior, all of these taken collectively, is deep rooted in the Hindu mind.

A Hindu when asked whether he likes the caste system or not may be found to answer off hand negatively but on closer scrutiny, one can readily notice in the discussion and analysis that he offers, that the all sufficing four fold classification of his society appeals to him more, than any other classification in vogue today, in other countries of the world.

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The reason cannot be said to be an affinity for ones traditions and social institutions; for the simple reason that the Hindu of today is so far removed from the past in which such a psychological division of society existed in his country and so many long centuries have interviened which have changed the social picture of his country almost to newness.

A majority of Hindus are not even aware of the facts that lay in the foundation of their present caste system. But the only appeal that such a division of society makes is its rational and psychological character. This not only permits but requires the intelligende to lead, physical strength and fortitude to protect, capacity for materiel developement to produce , and promote the prosperity, and lastly the unskilled, unrefined and the unintelligent, to serve the society as a whole in terms of manual labor.

India needs, more than anything else, a strong social revolution that will eleminate all the degenerating elements that have enetred the Hindu life, whether through religion, puranic teachings, or foreign domination. The social life of any people is subject to all such influences and once certain docterines of a low type find acceptance

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in the customs and manners and thought of a people then no literature, of whatever sort , howsoever so great, and intellectual it may be, can do any good to the actual life of these people .

The Hindus have perhaps, a bigger and very highly philosophical literary heritage but all that is useless from the standpoint of practical utility. It is merely a thing of talk and admiration often culminating into vain pride and hypocratical character like some Missionary movements in India. In one hand they hold the Bible and connive at the Bottle that gradually creeps in and with the slightest opposition to such undesirable foreign encroachments , call forth Bayonets .

These three B's have always gone together and therefore have created a genuine hatred in the minds of the educated Indians. Moreover this shows the depth of understanding and spirituality of the faith of the missionaries in the teachings of Christ. A Hindu lives in one way, reacts to the materiel stimuli like all other people, shows meger fore sight , and is indifferently aware of his like and ideals while on the other hand he admires, loves, and worships the high ideals, thoughts, and teachings of his Aryan ancestors.

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Such a condition is most deplorable and many would feel annoyed for giving it publicity , but the proper understanding of this innate situation is the very key to all educational plans and programs. every country it was education that brought light to the masses, an in India education alone will bring the renaissance . It is a well conceived program of education that will bring about a social revolution , shake the traditional dogmas to the foundation, reveal the true secrets of their rich literary heritage and show them the flasy , superficial and vitally degenerating nature of the education that has been introduced and imposed on them under the foreign rule.

Indian people as a whole were never so wide-awake as they have become today and it is at this time that the educational problems of all sorts and descriptions will arise. Educationists must understand the Hindu nature before they proceed to prescribe educational nurture. The nature of the Hindus, i . e. the Indian social mind will be properly understood if unprjudiced, sympathetic and unselfish attempts are made to study India, physically, socially, historically, politically, and economically.

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All these are the chief avenues of information and a sum total of their study will give a good reliable foundation to build a sound reconstruction program. This is the field of education which has become the all-embracing agency of our time. Education today, plays the same part in the life of the people, that philosophy in ancient India and religion in Mideaval Europe played. This paper , as has been said time and again, primarily intends to present the Indian social mind as it was, is, and perhaps will be. All the social influences created by the social organization plan, form the back-ground for any educational scheme.

This back-ground is the main problem of education, the understanding of which is highly essential to work out any scheme of education for the new India. For this reason the title of this paper " Caste as an educational problem " has been selected.

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CHAPTER IX.

MULTIPLICATION OF CASTES AND ITS RESULTS.

As has been pointed out in the preceding pages, the original program of the all sufficing four Varnas (colors) was typically Aryan. Later on as the society increased in population, as the territorial expansion took place, causing the segregation of the people for want of easy means of communication, and as the stabilization of such agregated groups in different provinces of India took place and led to the establishment of local traditions, customs and manners, castes began to multiply. This multiplication of castes was caused by various reasons. The first in importance was vocation. Authority for this is found in the Epic of the "Mahabharata." In a dialogue, the sage Parashar in answer to a question asked him, says, "To begin with there were only four family groups! namely,

1. The family group of the Sage Kashyapa.
2. The family group of the Sage Angiras.
3. The family group of the Sage Vasistha.
4. The family group of the Sage Bhrugu.

But other family groups, besides these original four, arose according to vocation, and their names also, were derived from the name of the work they took to.

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Mr. Nesfield, who carried his researches in the united provinces of India in regard to the origin of the modern castes came to this very conclusion. He says, "Function and function only, as I think, was the foundation upon which the whole caste system of India was built up." The order of the groups is determined by the principles that each caste or group of castes represents one or other of these progressive stages of culture which have marked the industrial developement of mankind, not only in India, but in every other country in the world. The rank of any caste as high or low depends upon whether the industry represented by the caste belongs to an advanced or backward stage of culture; and thus the natural history of the human industries affords the chief clue to the gradations as well as to the formation of modern Indian castes.

At the bottom of the scale are more or less primitive tribes, the last remains and sole surviving representatives of the aboriginal Indian savage , who was once the only inhabitant of India. Then came the hunters, boatmen, and fishermen, the pastoral Ahirs and Gadarias, and the great mass fo agriculturists. Then the artisan castes. These are subdivided with reference to the supposed priority of the evolution of their crafts.

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The basket-maker , the weaver, the potter and the oilman fall with in the more primitive group anticedent to metallurgy, while the blacksmith, goldsmiths, tailors and confectioners are placed in the grpup coeval with the use of metals.

Above these come the trafing and serving castes such as the genealogists(Bhata) and the Kayasthas, who are estate managers and clerks. Then come the princely families, many of these are soldiers and servants but their ancestory being royal, they figure higher than those mentioned above. The Brahamans, and religious orders come on top of all and thus complete the whole scheme.

Now all these caste groups are again subdivided within the group itself. Thus there are hundreds of castes according to the census reports. According to some writers, these innumerable castes that are found today in India are the outcome of the origonal four castes. Many sociological reasons are given to back this thesis but a careful study of the Sanskrit literature of those ancient times shows that the Varnabheda (color distinction) which was based on racial and the corresponding mental charac- teristics is quite different from the functional classif- ication of the society.

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Dr. Ketkar in his "History of the caste system" maintains this point very strenuously while proposing the origénal fowr caste plan for universal acceptance.

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Reference : Dr. Shridhar V. Ketkar
History of Caste , Taylor and Carpenter '09.
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It is not safe to apply the principals of our time to formulate the origins of ancient institutions, so long as literature of thòse times is available. It must be studied and evidence to support the hypothesis be found from there. One can explain the Hindu Castes by relying upon the general parallelism that may be traced between the social organization of the Hindus and that of the Greeks and Romans in the earlier stages of their national developement. This has been done in this thesis just for that puppose but that cannot be used to decide the origin of the modern bewildering multitude of castes and subcastes.

They cannot be considered as the logical sequence of the Varnabheda. But the reason for this multiplication of castes seems to be , as said at the out set of this chapter the seggegation from one another during the territorial expansion. Lack of communication led to local traditions, customs, and beliefs and local institutions took birth thus stabilizing the special characteristics of these several

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groups and making them feel different from one another. But the Brahamanic influence which never ceased to dominate over all these groups due to their religious and intellectual leadership, did not allow the Hindu people as a whole to feel foreign toward one another. They always were conscious of the religious unity among them. The main principles of their social institutions were common though the forms became divergent.

This segregation due to territorial expansion led to the establishment of new customs, manners and beliefs. Alsothe increasing population necessitated the increase of vocations. Contact with peoples of different races led to group limitations on the hand and intermixture of races on the other. All this resulted into the elaborate social fabric of castes. The Brahamans wherever they went took great care to protect their racial purity and became a strictly endogamus class. This example of the Brahamans was gradually followed by the other castes and intermarriage came to be looked upon as anitsocial and irreligious.

Moreover the idea of class superiority entered into the society no sooner rigid endogamus groups were formed. This gradually led to group isolation. One caste learned to restrict all its social, religious and such other activities to its own group.

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Members of other castes or subcastes afe not allowed to participate in their ceremonies and this led to the strict social restrictions on inter dining. One caste will not dine with the members of another and so on. This did not cause any serious conflict in the society because the population was very large and each caste could have all its functions and ceremonies properly performed within its own group.

This isolation and exclusion policy took a deep root in the Hindu society and in the course of time was carried to a ridiculous logical extreme. It did not stop with the prohibition of intermarriage and inter-dining but led to the doctrine of untouchability. A man of the higher caste will not eat or drink what is touched by a member of the lower castes.

All the foreigners who entered India during modern times whether from the oxident or the orient, were regarded by the Hindu society as persons fit to be classed with the Shudras. Thus all these rules of exclusion including untouchability were exercised against the Mohammedans and the Europeans. If a Brahaman of an orthodox type accidentaly touched the person of an European or any other foreigner he would take a bath on returning home.

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Physical touch came to be regarded as a cause of genuine polution. This is observed more fanatically by the women of orthodox families. There is no state law prohibiting a member of one caste from following the profession of another caste, but social disapproval made it hard for a person to deviate from his traditional vocation even if he had capacities to do so. This worked in this way up to very recent years and still in many parts of India where illiteracy rules, it is to be found strictly followed by the people.

In large cities where competition is keen and opportunities to exercise ones powers are many, the Hindus have given up this vocational restriction and one takes to any vocation he may deem fit and beneficial to himself. Thus today the numerous castes according to some as many as fifteen hundred in number are merely in name.

They hawever have some significance in villages and among ignorant and illiterate peoples. But gradually political and economic pressure that is being laid on the country as a whole, is aiding the rapid disintergration of these bewildering castes.

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The religious heads though nominally acknowledged by the people do not amount to any thing important in the actual run of life of the people. Political leaders mean to the population more than any body else. Thus the political situation in India has almost engulfed the castes. People observe, roughly speaking, caste rules and regulations in their own private life, but in public activities it has no place.

Mahatma Gandhi, the great Hindu Pacifist, leader of the Indian National Party , declared the other day while launching his program of non-cooperation with the British Government that one of the oaths his followers must take is, that of not beleiving in the non-touchability of castes . He characterized that element of untouchability as the greatest curse of the Hindu caste system.

It is most inhuman and irrational to trat one member of the human race with such a contempt. Mr Gandhis program has been unanimously accepted by the Indian National Congress and all the Hindus who have caught the fire of national consciousness have decided not to regard any one as an untouchable .

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At the present time though the castes in all their multipharious forms do exist in India yet politically and educationally they have ceased to exert any influence whatsoever long since. Except in the untouchable class, members of all other castes have been going to the same school and receiving their education in the fashion and in the same room. No distinction of caste, creed, color or race is made. In giving state positions, whether in the British India or in the native states, no such distinction is observed. A man from the lower caste, if he has the qualifications, becomes and officer and a Brahaman of inferior qualifications works under him. Socially or rather religiously their relations may be in the reverse order but practically in the actual life there is no such policy of birthrights and privileges observed any more.

This is, in short, a history of modern castes, their bewildering multiplication, gradual corruption and final disintegration. Thus educationally there is a very great significance of this information, for it furnishes the prospective educators with the matter of fact s situation of Indian social life and of the part that castes play.

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Thus while formulating any educational program and attempting to materialize it, one must attend to two important points, namely :

1. Not to hurt the feelings of the members of the upper castes by emphasizing the undesirability of the caste system which is unconsciously dying out and treat the problem of education from an Universal or national point of view because all castes are taking enthusiastic interest in it alike,.

2. India is no longer a country where the accident of birth can determine irrevocably the whole course of a mans social and domestic relations. This being the condition it is up to the educators of today to formulate a plann whereby they can best attend to the needs of the country as a whole. They have the opportunity of designing a program that could substantiate the best heritage of the ancient institution of caste system and bring up the younger generation in such a way that would not frustrate the aims and ideals of modern education and modern trend of life.

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Moreover great care has to be taken to guard the young India from falling into the same mistakes that their forefathers commited and save them from facing the same problems that the western peoples have been contending with all of these years.

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Chapter X

EDUCATIONAL SUGGESTIONS

The discussion so far presented offers three conclusions as follows:

Past:- Evolution of the Hindu caste system, disclosing several misconceptions and misinterpretations. Also the evidence of the Hindu literature, Vadic and Classical, speaking for the Hindus and their social institutions. And the geographical and an anthropological picture of India and the Indians. This furnishes us the physical and social backgrounds by way of information.

Present:- The Psychological foundation of caste system and the "Gurukula" educational system in the form of four Ashramas explains the socio-religious and cultural influence of the old in the moulding of the present Indian life. This revealed the fondness and admiration of the cultural classes of India for their literary, philosophic and moral heritage. Moreover, it suggested the undesirability of introducing and implanting something new and intrinsically foreign on the soil of India where it is not likely to take root for good but is sure to cause division

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and factions in the social life of the people.

Future:- The present bewildering multitude of castes which cannot be explained or supported by the Hinduism or by any culture of India but which is on the contrary declared as a curse by the political leaders, prophesies the impending future.

Indian political guides, all without exception, turn out to be men of unchallengable moral character and philosophically inclined. This makes the social and religious problems of the country fall in the hands of these political leaders. Thus the future of the Indian people in all respects, lies in the hands of these self sacrificing men; these men have thought of several means of India's awakening and the foremost of them all is the universal education for the peoples of India. Thus they propose to meet the problem of caste system that stares them in the fact at every progressive step, by enlightning the public mind with education.

These three factors are of immense importance and one realizes their vahe as he seriously begins to think of the situation in India today from all points of view. There

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are several influential agencies at work today in India attempting to remove the social, religious, economic and political disease from which the country is constantly suffering. All these agencies are unanimous on one point; they realize that the internal clarification of the society leading to a sane organization of community interests of all kinds is absolutely essential to fight and cope with the national, political and economic crises that India is facing. They differ in the method of procedure to effect this social clarification.

1. The "Arya-Samaja" with its wide spread propaganda and influence is attempting to teach the people to discard every social institution, thought and practice which does not find support and approval of the Vedas. They preach to the people at large that India must go back to the Vedic life if they want to regain their lost glory and lead the world once again. This organization is strictly opposed to all present castes and endorses only the original four divisions of society, in their fluid form. They are not opposed to any foreign accomplishments. They believe in converting and reincorporating peoples of other religions and creeds into the Hindu social organization. An European can b become a member of the Arysamaja and share the universal brotherhood. They believe in the intellectual superiority of the classes but do not recognize birth as the criterion of distinctio They have established schools and colleges for the education

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of the people and in the "Guru Kula" at Kangdi they have started an experiment of combining the most ancient and the most modern cultures.

This school is regarded as a laboratory which aims to produce an ideal educational system for the world. They receive students in this school at the age of eight and keep them there until they become twenty five. They are taught the cultural subjects of the ancient Indian type and are introduced to most modern scientific studies as they come of age. They have obtained a very good staff of teachers; some of these teachers are well read in the ancient culture of the Aryans and others are educated in foreign countries of Europe and America. The school is situated at the foot of the Himalaya mountains on the bank of the river Ganges. This institution is free of government aid and is supported solely by the public funds.

2. Dr. Tagore, the famous poet and philosopher who is well known in the west, has established a school in Bengal. This is known as "Shantiniketan" (abode of peace.) Dr. Tagore gave all of his wealth to the support of this school and he spent almost all of his time there. The teaching force is very carefully chosen and men of high moral and educational standing only can get access to this school. Children are admitted at a very early age and are brought up like those of the "Guru Kula" at Kangdi.

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Dr. Tagore has made an extensive study of the educational systems of the world and he has come to a conclusion that, no education can ever do any good, to any people, in the real sense of the word, unless it is a combination of the old and the new, culture and science.

There are many national schools and colleges opened during the last five years to impart national education to the younger generation. Self-sacrificing Hindus have given up the idea of holding government positions and have volunteered their lives for the education of the masses. They have organized Corps sending these enthusiastic youths to the villages to live among the poor agricultural people and impart education to them and thus raise the literacy among the Indian people.

Several social organizations besides the "Arysamaj" are zealously at work pulling down the barriers of the castes and establishing new creeds and forms of worship of a universal type.

Thus India today is busier than ever, earnestly preparing for a strong social revolution or evolution. This is the greatest need of India for, that will remove all the petty grudges and factions within the different social, religious and provincial communities and bring about a social unity to support and strengthen the national unity that has

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been effected by the great national leaders such as Messers. B.G. Tilak, Lala Lajpatrai, and Mahatma Gandhi. The picture given here which shows how India stands today in spite of her several languages, religious creeds, different racial types and provincial traditions. Political agitation alone, has brought this all about but to perpetuate this unity of a typically heterogenious population like that of India, education must step in and take care of the coming generations.

In big cities like Bombay and Calcutta and many other industrial capitols, vocational opportunities are bringing all kinds of people together. Keen competition, crowded condition of housing and such other factors of growing industrial life are doing away with the restrictions of caste and provincial or family traditions. But India is an agricultural country and mere industrial nature of the new era will not be enough to unify the social life of the people in all parts of the country. Education that is needed so very badly will have to be so administered that it will not turn the Indians into a matter-mad people nor regenerate the purely abstract philosophical past but make a wholesome combination of the old and the new.

It is not possible to destroy castes completely nor is it desirable. It is in the very nature of living beings to live in mutual relationships according to the

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mental and physical capacities. There is no country under the sun today that has no caste system of one kind or another. England has her royalty, nobility, gentry and slums. Germany had all of these before the war, Japan has all those artificial classes and the United States of America, are all the while laboring under the inequalities of labor and capital, racial prejudices and affinities to the ancestral nationalities of many citizens.

There are all kinds of social taboos to be seen in the actual life of the American people. Of course these castes of other countries are not the same as those that exist in India. India is not able to handle her problems. She has no power to do so, even if she has the will. Even after having removed all this bewildering multitude of castes is it wise and desirable to throw the human race into an open competition without the least regard for the mental differences of the people?

American educators are working very earnestly on this problem. Every society needs peace and that could be had only by bringing satisfaction to the members of the society. Promiscuous competition can only breed discontent and strife. Moreover, prosperity of a society very largely depends upon the efficient functioning of its members.

American education primarily aims at producing

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efficient citizens and that aim alone can explain why

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America is the most prosperous country of the world. To insure efficiency of function, American psychologists have busied themselves, for the last ten years, in developing intelligence tests that are to discover and measure peculiar power of humans.

If these powers may be measured it becomes the duty of society to train these respective human beings in the peculiar kind of vocation for which they are best fitted. As society becomes more complex it will be necessary that this specialization take place earlier and that the period of training be extended over a longer time. This longer period of preparation will result in the impossibility of choosing another vocation, once having started to prepare for a certain life career. The result is that man will be forced to enter into a certain kind of activity, vocation or occupation in terms of those capacities with which they can best serve society.

This is quite in keeping with what nature ordains. Manis a rational animal. Reason places him over other forms of animals but there is something fundamentally common between man and the rest of the creation, that makes it necessary to compare the human evolution with the evolution of other beings.

Among the invertibrates certain insects have

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gone farthest along the road of social and mental evolution

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bees, ants, social wasps and other highly complex insect forms illustrate this.

We know that these insects live in large communities sometimes numbering, it has been estimated hundreds of thousands of individuals. A very highly developed evolutionary form of animal life is represented by these in their social relationship.

It is fair to assume that they have in their organization certain lessons that are applicable to human intelligence. Professor J.V. Breitwieser in his article on Vocational Polymorphism says "The first thing to note is the morphological of anatomical polymorhysm which characterises the ant. By this polymorphysm we mean that there are different actual anatomical or morphological forms that serve different purposes in the insect society. This morphological or anatomical polymorphysm results in a division of labor that cannot be overcome by training. This is, a certain insect is born to do a certain thing and cannot perform any other duties in the insect society.

Educators cannot afford to loose sight of this important lesson that the animal kingdom has to offer. Especially in the case of a country like India where the population is so great and where the division of labor is developing intensely in terms of intelligence.

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This was the cause coupled with many other causes that led the ancient Aryans to divide their society into functional groups in terms of "merit and behavior". They restricted the functions to produce specialists and efficient workers. Such an heriditary institution to functional groups led to certain physiological differences, or to certain anatomical polymorphic peculiarities. Thus some became in the course of time fitted to do certain things while others were fitted to do other things.

This is true all over the world even today. Our modern social lives are becoming highly complex and specialization more intense. Promiscuous competition is wrecking the hearts of many an aspirant causing immense wastage of time, energy and money individually as well as socially. Therefore, it is becoming necessary for men to do the thing for which they are best fitted.

It is the recognition of this fact on the part of the educators in theUnited States that has led to recent development of vocational and occupational guidance. Psychology as a science of human behavior has busied itself in developing tests to discover peculiar powers of human beings. Social organization is thus become a very important problem in the educational system of America. This has got to be so in the case of India too. The reconstruction of India's social organization cannot be left to the religious heads but educators must take that up to prepare the rising

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generation for meeting the requirements of the new age.

"The rapid development and standardization of tests promises to enable educators to determine the capacity of an individual comparatively early in life. When capacities are determined preparation in the vocation recommended will have to begin" says Dr. Breitwieser.

This situation suggests that such tests no sooner they are standardized could be used with immense benefit in India when the social reconstruction program will be handled by the educators. This will save the chaos that is likely to arise on the dwindling and abolition of castes. India need not go through all the hard experience through which the people of the United States have gone. Their experience could be advantageously utilized by the heterogenous population of India.

Educators cannot deny that the societies of human beings are tending to become polymorphic and that they have to become so if human-beings desire progress, order, and peace. Contentment must be the ultimate aim of all social programs. Education has to pave the way to contentment by providing what individuals need in terms of their capacities and the capacities are to be so developed that they would need what they should have.

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Much of the present human misery that we see today in different civilized countries of the world is due to the fact that we do not recognize a human polymorphysm or occupational polymorphysm in human beings. A man having certain capacities will usually find himself happiest in activities that make use of these capacities. Psychologically speaking the chief source of agitation, irritation, discontent in human society is the result of their effort to work in terms of reactions for which they are not fitted.

Mal-adjustment is the source of all activity and organic life mainly consists of a struggle to make admustments to the environment. An organism, to be happiest must have the minimum of mal-adjustment. It is not the removal of mal-adjustment that is happiness; as a Sanskrit poet puts it "People have a strange notion that a remedy for a disease is a poritive happiness in itself." It is the absence of mal-adjustment that can lead to human happiness and education must needs train the human beings in such a way that each one will get his own. "To each his own" should be the watch word of all psychological education.

The recognition of "occupational polymorphysm" to use Dr. Breitwieser's phrase, will being greater happiness to all individuals in the world. Moreover, it is not anti-democratic. Democracy does not mean that all men are born equal but that every individual should be free to realize

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himself or herself in terms of his or her highest capacities. It means finally, from the ethical point of view, the greatest amount of happiness for the greatest number, for the greatest length of time. This ethical ideal which is essentially democratic, is possible only when we determine what the individual capacities are, then adequately train in terms of those capacities.

This means that, in the reconstruction of Indian social life and in organizing an educational scheme for the young Indians educational tests and measurements will be necessary. These are needed in organizing the ultimate democracy that all Indian people desire.

Young India needs a functional society, in which every individual, who is the unit of society will be performing to his fullest capacity without any perogatives of descent or caste. Here we are to recall the advice of Solomen and obey it for our benefit, "Go to the ant thou sluggard, consider her ways and be wise."

The caste system of India in its present form is a very grave problem before education. The arbitrary social approvals and disapprovals need to be substituted by tests and measurements. Many a man, in India, is helpless to realize himself unless he shows a great moral courage of leaving his home, relations, and going to an industrial town to follow a trade for which he has special apptitude. There too

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he is purely following his instinct of earning money and takes to a vocation that pays best. But to standardize the human choise of life work it must be based on scientific knowledge of individuals physical and mental capacities.

The struggle for existence among the peoples of India is becoming more serious every day, and itis becoming necessary for every individual to give his services back in terms of that particular capacity of which he has most. There is the necessity for the conservation of human energy as well as the conservation of the national resources. Along with this concept, the present political and economic movements as started by the Indian nationalists have developed a social phylogophy that competition should give way to a philosophy of cooperation.

The vast material resources of India, the teachings of the ancient sacred literature, the evolution of the Hindu social and religious ideas, the social institutions of India such as the marriage institutions, the scope and universal nature of Hindusm and the caste system which lies at the foundation of all the social life of the Hindus, form the background in light of which all educational programs for the India of tomorrow will have to be worked out.

Agricultural and vocational guidance will have to figure prominently in the scheme of education for the new India; since India is mainly a country of villages and

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growing industrial towns. From the early days down to this

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day India has always offered great opportunities for agriculture. Indian people have been following agriculture as their main vocation. The fertility of the soil, plenty of rain and good rivers promise possibilities for an intensive irrigation system, if modern scientific methods be introduced. The imperial gazetteers and other government reports show that India produces even without the use of modern scientific implements and methods more than her population can consume. The lack of proper transportation from one part of the country to the other, of the produce and the ignorance of the people to understand and use the new methods of distribution of commodities is the main cause of occasional famines in India. These could be very easily averted or even abolished if modern methods of production and distribution could be introduced on a large commercial scale. The interests of the alien rules are a great obstacle in the path of this plan. Indian population dies by thousands every year, while India exports wheat, raw cotton and such other commodities in enormous quantities to England. This could be very easily verified if one would only cast a running glance over the export column of India-reports.

Industrial education is not provided in the educational system of India as it exists today. That is the first and foremost need of the country. In order to establish a permanent communication between the peoples of different provinces all modern means of communication need to be intro-

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duced. This will break down the narrowness, provincialism and exclusive policy of the present bewildering multitudes of castes and foster unity among the people.

India has six types of people:

1. Mongoloid
2. Dravidian
3. Aryan
4. Afracian
5. European
6. Jewish

The ethnological picture as presented before showed different distinct races and their remarkable fusion. This brings up the serious problem of race amalgamation. It has taken place already and that is why we have so many types of people that could be hardly distinguished. But the caste system which insists on endogamous social relations is the main instrument in the hands of the people to avoid such an intermixture. Educators while explaining the desirability of non-sectarian social groups, if they remember the need and propriety or keeping four distinct types or races separate, can hope to eliminate the ever increasing number of Indian castes and preserve the four racial groups which, as shown before, approximately correspond to the original four social groups or "Vernas".

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This is said to the educators because all the present

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deviations from the social laws, especially in this regard of intermarriage is made by the educated young men. They hear, read, and study literature from outside coutries, social and natural sciences, material philosophy, etc., and as a result of that information occasionally show the moral courage of defying their social custom and laws. They get married in the castes different from their own. Many have married English and American girls. This change is in one sense for the better as it breaks down the exclusion policy based on prejudice and ignorance while on the other hand it suggests the need of scientific selection and careful preservation of the intelligence levels of higher groups. Education is the only agency that deals with "The minds in the making", and hence it is a problem of education.

The whole Hindu culture of the past has made Hindus family lovers. This human feature of Hindu society should be preserved. The individualistic life which is becoming so very common in theUnited States has shown its social draw-backs. Education should rather strengthen the habits of social affinity of people.

It is not the aim of this paper to propose to the educators that they should encourage and reestablish the ancient form of caste system. The psychological exposition of that ancient form has made clear to us that certain elements of caste as such are not undesirable even

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under the present condition of human life and progress. But for that reason it need not necessarily be exactly what it was in ancient days. Modern needs of India, the Metamorphised life of the Hindu and the general social, religious, economic and political condition of the country must be considered. The important suggestion is that the inevitable castes that will result out of the modifications and reconstructions of new India, should not be after the fashion of the western countries. In the west some countries place physical power above all other human capacities, other place diplomacy and agressiveness above every thing else, while some worship material wealth beyond all; intelligence, plain living, fine morality, unselfish service, have no public recognition or reward. India should not be made to lose this special characteristic of her social organization.

Under modern scientific civilization and democratic aspirations of the human race it is impossible to cling to the hereditary possessions and prerogatives. That element of heredity could be eliminated from the institution of caste leaving it open for any body and every body to realize himself by the dint of personal capacities and personal accomplishments. Then gradually according to the nature of education that the people will receive, all other minor differences will vanish. Vocational guidance is gaining ground in all the countries of the world, as it is in the United S tates. That will help democratization of the human race but it should not be allowed by the educators to exalt

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wealth or power over intelligence, learning, plain living and self-sacrifice.

Caste system of such a fluid nature is absolutely necessary. It serves as a ladder of social evolution on which individuals can find their status in terms of mental capacities and accomplishments. Society becomes an enlightened judge of the individual contributions and the social approval and disapproval no longer remain subjective in character but the set scheme of classes makes them objective and definite.

Such a caste system would naturally do away with all the incongrueties and defects in the Indian society and would render it fit for the handling of modern scientific means of prosperity. This will preserve the good heritage of her ancient glory and will make possible for India to have her place in the great nations of the world.

In conclusion it must be said that India with all of her past glory, present cosmopolitan population and future democratic aspirations of her young men is the country, that can offer greatest opportunity for the much desired universal education. There we have one fifth of the whole human race and it is in a transition period of its history. The greatest need of the world today is the establishment of some sane educational system, all over the world, that will remove the present gross misunderstanding among the different peoples

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of the globe.

The purpose of such universal education was beautifully summarized at the close of a public address by Dr. Breitwieser in the following words, "The conferences that have been held so far have been attempts on the part of conferees to come to an understanding with one another, all the while keeping their local interests in the fore front. Large portions of humanity have never been consulted.

Our American attitude, in theory at least, has been quite different. Our freedom of religious attitudes and our tolerance for the opinions of others so long as they have in them elements that can help contribute to the happiness of humanity, have led us to harbour in our population many religious and political organizations.

Our American educational system is also tending more and more toward broader outlook and wider social content. We have the tradition of pioneering in the cause of physical, social and religious emancipation of humanity and what we must do next, as a logical step, is to take up the program of universal education for the unification of the human race. This is the greatest need of the world today. The human race is seething with discontent and misunderstanding of all kinds

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and the only solution of the whole trouble is education; education of an universal type that will do away with the narrow, dogmatic, local and selfish institutions and beliefs and foster better understanding among the different races, widen the community of interests of the human beings, broaden the sympathies of people for one another, and last but not least, bring home to all the desirability of give and take, of what good we have, understanding the absurdness and futility of exclusiveness, isolation, self-sufficiency and presumed superiority of race color and rank."

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